# THE MISSION FIELD

BY

BISHOP CALDWELL

1862

making arrangements for sending up their remittances to the Office as early as they conveniently can.

*Monthly Abstract of* NET RECEIPTS AND PAYMENTS *to the end of August*, 1862.

I.—GENERAL FUND, at the disposal of the Society.

| 1862. | I. Subscriptions, Donations, and Collections. | II. Legacies. | III. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|---|---|---|---|---|---|
| | £ | £ | £ | £ | £ |
| January ..................... | 3,104 | 100 | 698 | 3,902 | 10,536 |
| February ..................... | 1,781 | 270 | — | 2,051 | 7,419 |
| March ..................... | 1,423 | 4,056 | — | 5,479 | 3,585 |
| April ..................... | 1,714 | 712 | 801 | 3,227 | 6,981 |
| May ..................... | 1,612 | 1,224 | 10 | 2,846 | 4,993 |
| June ..................... | 2,344 | 3,169 | 162 | 5,675 | 5,651 |
| July ..................... | 2,609 | 1,122 | 725 | 4,456 | 11,687 |
| August ..................... | 1,370 | 42 | 164 | 1,576 | 10,468 |
| | 15,957 | 10,695 | 2,560 | 29,212 | 61,320 |

II.—APPROPRIATED FUNDS, administered by the Society.

| | | | | | |
|---|---|---|---|---|---|
| January—August ....... | 1,043 | 180 | 4,846 | 6,069 | 4,964 |

III.—SPECIAL FUNDS, not administered by the Society.

| | | | | | |
|---|---|---|---|---|---|
| January—August ....... | 3,184 | — | 531 | 3,715 | 4,017 |

The next Table affords the best indication of the increase or decline of the General Fund which can be given at this period of the year.

*Comparative Amount of* (I.) SUBSCRIPTIONS, *&c.* (II.) LEGACIES, *and* (III.) DIVIDENDS, *&c. on the* GENERAL FUND, *to the end of August in each of the following years.*

| | 1858. | 1859. | 1860. | 1861. | 1862. |
|---|---|---|---|---|---|
| I.—SUBSCRIPTIONS, COLLECTIONS, &c. | £16,635 | £16,212 | £16,588 | £15,328 | £15,957 |
| II.—LEGACIES ................................ | 4,001 | 2,623 | 3,010 | 2,412 | 10,695 |
| III.—DIVIDENDS, &c. ............................ | 3,609 | 3,596 | 3,700 | 3,863 | 2,560 |
| TOTALS................................ | £24,245 | £22,431 | £23,298 | £21,603 | £29,212 |

# THE MISSION FIELD.

NOVEMBER 1, 1862.

## MISSIONS IN THE PROVINCE OF TANJORE, MADRAS.

IN the month of November, 1861, the Society, looking to the generally non-progressive character of the Missions in the circle of Tanjore, resolved to call the attention of the Madras Diocesan Committee to the subject.

The Society, though fully aware that it is no light matter to keep up the existing native congregations, felt called upon to ask whether something more, in way of aggression upon heathenism, might not fairly be attempted, for it had long been decided that congregations of native converts should, wherever possible, be placed under the charge of native pastors, and the Missionaries be employed in the work of evangelization in other quarters. The Society further suggested a periodical inspection of the Missions, and expressed a hope "that hereafter either the new Bishop of Madras, or some Bishop to be consecrated for the special oversight of the Missions, might be enabled to undertake that most important work."

The Society thankfully acknowledges the readiness with which the Bishop of Madras, very shortly after his arrival in his Diocese, undertook the visitation of the Tanjore Mission; and they think it due to his Lordship to insert in this place the Pastoral Letter which he addressed to the Missionaries on his return:—

"Madras, 8th May, 1862.

MY DEAR BRETHREN,—I should feel as if I had left undone an important part of my duty in visiting the Tanjore Missions, if I did

not write a few lines to you to record my impressions respecting the condition of your Missions, and to offer some suggestions for promoting their efficiency and, under the blessing of God, carrying more light and life into the hearts of many of the surrounding heathen.

My tour, I need scarcely say, was one of unusual interest to me. Not only was it my first journey in India, but it was my first visit to a mission field; and the mission field was one in which men have laboured whose spirits were like the spirit of the Apostle Paul, who were fathers and patterns to all Missionaries of our own day, and whose names will ever be associated with all that is good in Tanjore. May that good be extending on every side, till all the inhabitants of Tanjore have received the Saviour whom Swartz and his fellow-labourers and followers preached, and every idol and pagoda is 'utterly abolished!'

I consider myself very happy in having for my guide and interpreter so experienced a Missionary, so able a man, and so devoted a Christian, as Dr. Caldwell. And the companionship of one, whom I was sure you all honoured for his work and his character's sake, gave me confidence in coming among you; and I feel sure that the intercourse which you had with him will have helped you materially, in many things in which my inexperience precluded me from offering you counsel or rendering you any efficient service.

I thank you all, and my Chaplain unites his thanks with mine, for all the very brotherly kindness we received, and all the honour bestowed on us by you and your flocks.

If asked to express in one word what appeared to me to be the condition of the Tanjore Missions generally, I should reply that they were stationary. They are not lifeless, but neither are they growing; and, speaking generally, you would, I believe, assent to this statement. As for yourselves and your agents, I fully believe you are working, and working willingly, and desiring a more encouraging state of things; yet no ground seems to be gained: with some exceptions only the old ground is maintained, and scarcely maintained.

And when I think that such is the case, I feel sure that it must be a matter of deep regret to you that it is so. In entering upon



missionary work, your purpose was to preach Christ to the heathen, trusting in His assurance, 'Lo, I am with you always;' looking for His promised Spirit, and expecting that hard hearts would melt under the preaching of the Gospel, and many idolators cast away their idols, forsake all, and follow Christ. But it has not thus fallen out. For the most part the heathen around you continue heathen; and in your flocks there are not many whose piety adorns the Gospel they profess, and gives you unfeigned 'joy in the Lord.'

What is the cause, or what are the causes, that these things are so?

Some persons will say, The great caste schism is the cause. That schism has no doubt been a very grievous thing indeed for the present, and a root of bitterness. It has shaken very severely and enfeebled the Church machinery; but the living power of Christianity, which is a self-sacrificing unworldly power, was not taken away from you when those left you who left because they would not renounce the worldly advantages of caste. The present state of your churches is to be accounted for by causes deeper than the mere caste schism itself.

If, before the caste division arose, the present members of your congregations had been such as you would have had them to be, the separation of their brethren would have led them to value the more their liberty in Christ, to love their Saviour more, to live more holy lives; and now the Gospel would be spreading more rapidly than in former days.

It may be that there are some external causes which have been retarding the progress of Christ's kingdom in Tanjore. And it is of the utmost importance that such causes should be removed, and every possible channel thrown open for the progress of the word of God.

It may also be that the Gospel has languished amongst you for want of certain external aids and machinery which it enjoys in other Churches. Such I believe to have been the case; and I would dwell upon this, but that you will receive from the Committee of your Society some definite suggestions on this head. Yet I will not pass by it altogether; only in what I proceed to write, I rather invite

you to consider how far the causes of the deficiency we deplore lie within, within the circle of your own flocks, within the still smaller circle of your own selves, your spirit, manner of life, efforts, preaching.

1. Is each Missionary cultivating within his heart that close communion with CHRIST without which all efforts must be more or less feeble and unsuccessful? Without Him I can do nothing. Except His Spirit dwell in me, I am as a dead branch. And if I do not receive large supplies of that Spirit, and encourage His gracious visits, and seek His teaching in my study of GOD's word, and His strength in the discharge of my duties, my words will be merely human and will not convert sinners. Follow CHRIST into all His sufferings borne for the salvation of our lost souls: behold how He loved us: and with the heart full of His love spend all your time and strength in praying for the immortal souls around you, and in pleading with them to come to JESUS.

2. United prayer is of especial moment. Through GOD's grace, it carries with it peculiar efficacy. And united prayer for special objects is most important. That the pious members of every congregation should meet together at stated times for a large outpouring of the Holy Spirit, upon themselves, their fellow-Christians, and the heathen around them, is a practice which should be pursued by every congregation. So far as you already practise this and encourage it, it is good. The Catechists and other Mission Agents should set an example in this respect. And all should be conducted at this meeting for prayer under the rule (I do not say, necessarily in the presence) of the pastor. It is entirely in accordance with Scriptural teaching respecting the ways of GOD, that if the true disciples of CHRIST would thus join frequently in praying earnestly for the conversion of their heathen neighbours, and the edification of each Christian, GOD would 'open the windows of heaven, and pour out such a blessing' as we are rarely privileged to witness.

3. The expansive nature of true Christianity ought to be explained to your congregations. This is the spirit which CHRIST gives, the spirit which says, 'How can we but speak the things which we have heard and seen?' 'I believed; therefore have I



spoken:' 'O taste and see how gracious the LORD is.' Do you sufficiently set before them the LORD's commands to one, 'Go home to thy friends, and tell them how great things the LORD hath done for thee, and hath had compassion on thee;' to another, 'Depart, for I will send thee far hence to the Gentiles;' to all His Church, 'Preach the Gospel to every creature'?

There is little love to the Saviour where there is little desire and little effort or sacrifice to promote His glory. And what portion of the Saviour's love towards perishing sinners has that so-called convert, who leaves idolators around him to perish in their ignorance, without telling them of JESUS CHRIST?

4. In leading your people thus to give their minds and bodies to the service of their LORD, the chief arguments are those which Scripture supplies. But besides urging the duty from Scriptural precepts and examples, it is most desirable that they receive information of missionary labours carried on in various lands in our own day. The details of missionary difficulties, of the temptations, sorrows, joys of some poor native Christian in circumstances like their own, the triumph of the Gospel over great hindrances, the changed heart, the new and holy lives, the peaceful death, will often reach the heart when other efforts fail. Are you continually supplied with information of this kind yourself? The monthly periodicals of the Gospel Society, especially perhaps those intended for the young, would afford some matter for a Monthly Missionary Meeting. And any deficiency might be supplied by narratives collected from periodicals of other Missionary Societies, from those of the Bible and Tract Societies, of our home Scripture Readers' and City Mission Societies.

Also passages selected from the Biographies of Missionaries will supply interesting instruction, and, under the blessing of GOD's Holy Spirit, kindle a desire to imitate their holiness and zeal, and thus promote the object of such monthly meetings.

In connexion with this I may add, that vernacular missionary and other periodicals shall be accessible to all Christians who can read.

5. The members of your flock should be encouraged to purchase

for themselves such books as may do them good, both those which impart direct religious information and exhortation, and those from which they may derive useful knowledge of any kind whatever.

6. The younger members of your flock, and those who, though not Christians, are sent to your school to be taught, should be the objects of your tenderest regard, most eager hope, most earnest prayer. As far as possible, let each one be remembered before God in your prayers. Each soul is very precious. Let the schoolmasters and yourselves meet together, and let each youth, each child, whose soul you desire the Lord to save, be presented in your prayer before the throne of grace.

The desires which some of you expressed for additional or for superior masters in your schools will receive the favourable consideration of the Madras Committee. I need scarcely say that I cordially sympathise with every effort on your part to improve the character of the education imparted in your schools, and to extend their usefulness. Two institutions, the large school at Tanjore and the Vediarpuram seminary, stand out pre-eminently among your educational establishments. But there were others in which the pupils, though not far advanced, were carefully taught. And I saw no school in which the teachers did not appear to be taking an interest in their work, and labouring according to their ability in the instruction of their pupils.

7. Let me further add, in all brotherly love: Examine yourselves whether you have hitherto done as much as God has given you strength to do, and in the way in which He would have you to do it? What has been the subject of your sermons? what the preparation you have given to them? what the spirit with which you have delivered them?

How have these things been in addressing your own congregation? how in addressing the heathen?

Have you preached of Christ and Him crucified? of the depravity of man, and the exceeding riches of God's grace? and preached as one who feels that he is in himself a ruined miserable sinner preaching to ruined miserable sinners? as one who has found the Lord, and in Him found pardon, peace, sanctification, hope,



preaching to those who have now and only now the offer made to them of all spiritual blessing in Christ Jesus here, and of eternal glory in Him hereafter, but who if they reject this great salvation must perish everlastingly?

Do you tell the heathen of the victories which the Gospel is winning in the present day? tell them how such and such a worshipper of idols, or such and such a violent man, or such and such a liar, or this despised and ignorant woman or little child, was led to see the heart's sinfulness—was taught, either suddenly or by some slow, it may be painful, process, to feel its lost estate, how the eyes were opened to see the holiness of God, and the necessity of all being holy in His presence? how old ways were abhorred and forsaken, how precious Christ became, how conscience grew tender, how earnestly everything that is good was pursued; how sufferings were endured without repining; injuries were forgiven; good returned for evil; and how, when the last sickness came, all was full of hope and peace and love, simply because Jesus was known to that heart, was loved, and was trusted to the utmost.

The heathen has no such wonderful story to tell. The resurrections of dead souls to life are wonders indeed. The stories of them are wonderful, and when told with the accompanying power of the Holy Spirit, are made effectual in bringing others to the same faith and conversion.

Other points may suggest themselves to you. Perhaps I have not after all named what may be the most important. The Lord himself direct you to the discovery of His own mind, that you may fulfil all His will. I have written to you nothing new, nothing which must not have come into your own mind before. But the mention of what I have written may, through God's blessing, be of use. And, however much you may already have resolved upon things here named, and even acted accordingly, I may still say, 'I beseech you that you will abound herein more and more.'

I am, my dear Christian brethren,
Your faithful and affectionate fellow-labourer in the Lord,
F. Madras.

P.S. The Resolutions which the Madras Committee have passed,

and a copy of which the Secretary will inclose to each of you with this letter, I recommend to your hearty reception. Their practical efficacy is, under God, in your hands. If you see in them plans which, with God's blessing, will extend around you, more vigorously than heretofore, the knowledge and love of Christ, and so promote the very objects you earnestly desire; if you adopt them in heart as well as in deed, we shall look for very encouraging results. At the same time we will not forget, that men may both plant and water well, yet God alone can give the increase; and that He may, for reasons which we see not now, after all our resolving and your labouring, withhold the very increase which you and we so much desire."

*Resolutions passed at a Special Meeting of the Madras Diocesan Committee of the Society for the Propagation of the Gospel in Foreign Parts, on Tuesday, May 6th*, 1862,

The Lord Bishop in the Chair.

"I. That in the opinion of the Committee it is very desirable that a Local Association for the Propagation of the Gospel should be established in every district, with its Native Committee presided over by the Missionary, its systematic collections, and its anniversary meetings. That, in connexion with this Association, there should be established, in every congregation, a weekly, or at least a monthly, meeting for prayer for the progress of the Gospel, at which all missionary intelligence that can be obtained shonld be communicated to the people.

That with a view to encourage the establishment of such associations, the Committee will be prepared to grant to each (for the next three years) an annual sum equal to the amount raised by it.

That the entire income realized by each Association should be expended in evangelistic purposes, *e.g.* in supporting Itinerants, in helping itinerant work in other districts, in purchasing tracts suitable for heathens, &c.

That in consideration of the special grant in aid received from the Committee, and the importance of the object in view, a brief report of the proceedings of the Local Association for the Propagation



of the Gospel should be transmitted annually to the Committee, independently of the general report of the district.

II. That irrespective of the evangelistic work done by specially appointed itinerant catechists, every catechist and reader employed in the Mission should devote a portion of his time to preaching and speaking to heathens. A *vivâ voce* account of what he has said and done during the week (or month) for the Propagation of the Gospel should be given in the presence of the other agents of the district at their periodical meetings for instruction; such reports to be preceded and followed by special prayer for the diffusion of the Gospel.

That each Missionary be requested to include in his journals or reports accounts of such meetings and of the efforts of the Local Association.

III. That each Missionary except the Principals of the Seminaries and the Principal of the Tanjore High School, be expected to devote one month in every three to purely evangelistic work, and that he be requested to furnish the Society with a list of the names of all the villages visited by him.

That to facilitate the carrying out this plan the Committee will be prepared to grant to each Missionary a tent and suitable travelling allowances, and that he be given clearly to understand that the Society does not consider it necessary that he should spend every Sunday in the year at his principal station, or even in places where there are congregations, but that he is at liberty to extend his missionary tours at his discretion.

IV. That it is desirable that a central depôt, well stocked with the books and tracts of the various Societies, should be established as soon as possible in Tanjore or Trichinopoly, or both, the depositaries to endeavour to obtain as many subscriptions as possible for all Tamil periodicals, and to keep the Missionaries and people in the out-stations well supplied with lists of the books and tracts that they have for sale.

That to carry this idea into effect the Tanjore Local Committee be requested to submit a plan for the organization of such depôts, and that it be informed that the Committee will gladly make a grant

to commence them, as no doubt the Christian Knowledge Society would also do.

Further, that the Tanjore Local Committee be informed that the Committee think it very desirable that book-hawkers should be employed to sell books among the heathen.

A. R. Symonds."

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## PUTHIAMPUTHUR MISSION, TINNEVELLY.

We insert the following very copious extracts from the Journal of the Rev. S. P. Coyle, with a view to give our readers a clear idea of the work of a Missionary in India, and of the population with which he has to deal:—

"I arrived at Puthiamputhur on the 2d of April, and received charge of the Mission from the Rev. A. David.

The congregation at the head-quarters of the Mission consists chiefly of the native agents and their families and the boarding-school children. Those members who are residents of the place are, for the most part, very irregular in their attendance on the means of grace, very unsatisfactory in their conduct, and appear to continue members of our Church more because they are influenced by vague fears as to the temporal consequences of their apostasy than because they prefer Christianity to heathenism. This description, I regret to say, is applicable to many village congregations also, and yet there is much in some of these for which we have reason to thank and praise God, as will appear from the extracts that follow.

*9th April*, 1862.—Went to the Oteipidarum Fair, accompanied by one of the catechists, and took with me a bundle of tracts. A crowd of some seventy or eighty persons assembled to see and hear me. Preached on the folly, the sinfulness, and utter worthlessness of idolatry, and recommended Christianity as the only true way. An old man objected: 'Put us in the way of filling our bellies, and we shall all become Christians.' 'But you have evidently been helped by God's goodness to fill your belly all the days of your life. Why then do you still remain a heathen?' 'But show us how to get food without labour.' 'You are very foolish to wish for such a thing; it would do you more harm than good.' 'But show us how to get food as easily as you seem to get it.' 'We Europeans also labour for our food in various ways, and some of us labour very hard. There is the labour of the head, and the labour of the hands. If I gave you pen, ink, and paper, and asked you to write a petition to Government, you would find the task impossible. I may do it with ease, but it is only because I have spent many years in the labour of acquiring the art and knowledge necessary to the performance of such a task. So, you see, we all labour, you in one way and we in another, and God has appointed us to labour, because labour does us much good and idleness much harm.'



Another objected—'You call our gods blind; who knows whether God has any eyes at all?' To this one of the bystanders replied, 'He that gave us eyes cannot Himself be without sight.' I often observed, as in this instance, that when a foolish reply is made to the arguments of the Missionary, the respondent is generally taken up sharp by his co-religionists, and sometimes severely rated for his folly.

I tried to impress on the minds of my hearers that Christianity has the promise of the life that now is, and of that which is to come. Objection: 'The Christians in this part of the world are worse than other people. They are ever trying to ruin their neighbours, by preferring false complaints against them in courts and cutcherries; and the catechists help them in their wicked doings, and receive bribes, wherever they can get them.'

Answer: 'I have heard of such things, and shall do my best to check them. But Christianity is not to be blamed for the ill conduct of its false professors. Let any one who can prove a case of bribery against a catechist do so, and I shall make it my duty to have the offender punished.'

I then read a tract to the assembled crowd, entitled 'Refutation of Heathen Objections to Christianity,' and was listened to with great attention. Some of them also willingly received tracts from me, out of which I first made them read a few sentences.

*15th.*—Tutucorin, which place I visited with a view to examine

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The following Resolutions have reference to a conflict which took place between the *Rainbow*, a Sarawak Government steamer, and some piratical slave vessels off the coast of Borneo, in May, 1862. The Bishop of Labuan, who was accompanying the acting Governor, Captain Brooke, for the purpose of consoling him under a recent heavy affliction, thought it his duty in the emergency to take part in the action, and sent home a full account of it in a letter, which was published in the *Times* on the 16th of July last. The Committee, having had their attention called to the proceedings of the Bishop of Labuan, referred the question to the Archbishop of Canterbury, for his counsel and advice; and the Society, ultimately, adopted the following Resolutions on the subject:—

"1. Resolved—That theSociety offers its respectful thanks to the Archbishop of Canterbury for his two letters on the subject of the part taken by the Bishop of Labuan in a conflict with pirates, and leaves the matter, as far as it regards the Bishop of Labuan, in the hands of his Grace. And the Society further requests the Archbishop to address to the Bishop of Labuan such a letter as he, in his wisdom, shall see fit.

2. That apart from all reference to the case of the Bishop of Labuan, the Society feels bound to repeat what has always been its principle, and so to deprecate in the strongest manner its Missionaries ever willingly engaging in any of those conflicts which may, from time to time, surround them in their distant fields of labour."

The Annual West End Meeting is fixed for Thursday, April 30, at St. James's Hall. The Archbishop of Canterbury will take the Chair.

The Anniversary Festival, at St. Paul's Cathedral, will be celebrated on Tuesday, June 16, at four o'clock; and the City Public Meeting will be held in the Egyptian Hall on the following day, June 17. The Lord Mayor in the Chair.

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# THE MISSION FIELD.

APRIL 1, 1863.

## EDEYENGOODY MISSION—TINNEVELLY.

### ANNUAL MISSIONARY MEETING, 1862.

On Wednesday, the 29th of October, the annual public meeting ot our Native Association for the Propagation of the Gospel was held in Edeyengoody.

This Association has selected a tract of country to the west of the Nattar River as the sphere of its labours; and all the funds which it collects, augmented by a grant from the Madras Diocesan Committee to the extent of half the amount, are devoted to the evangelization of that district.

After prayer, and the singing of a Tamil lyric to a native tune, I commenced the proceedings myself by a few remarks. I said that I regarded such Associations as the pulse of the Native Church. After dwelling a little, in the style of language adopted by native doctors, on the characteristics of different kinds of pulses, the symptoms ascertainable thereby, and the treatment to be pursued, I applied the figure to the illustration of the condition of religion in various congregations in the district, as apparent from the interest or apathy with which they regarded the progress of this Association.

The Native Secretary of the Association, Satyanadan, Catechist, then read the following Report, which I have had translated by a Catechist acquainted with English. I have improved the translation a little where it was defective; but the Report itself, as written and read by Satyanadan, remains unchanged:—

"Our Gracious Father, who willeth not the death of a sinner, but rather that he should be saved and come to the knowledge of the

truth, and who has been pleased, as a means to that end, to establish through our humble instrumentality this Association for the Propagation of the Gospel, has not only preserved us all up to this day, but has also permitted us in His great mercy to attend this meeting, for which we are bound to offer Him our thanksgivings and praise.

The importance of this Association will be evident if the object it has in view be duly considered. Its object is to guide those who sit in darkness to the Light of Life, and to induce them to hail the LORD JESUS CHRIST as the Saviour of sinners, and to obtain the forgiveness of their sins and the salvation of their souls through Him.

We have all assembled here together this day to hear what good has been done by the Association, and also in the hope of being stirred up to further efforts in its behalf to the glory of GOD. May GOD stir all our hearts by His HOLY SPIRIT, and revive us to greater earnestness!

The income of this Association during the past year, both from mission agents and from members of the congregations, is greater than that of the previous year.

The income in kind—that is, in contributions of coarse sugar—is annually increasing. A new convert in the village of Koondal, a person who was a heathen two years ago, has resolved to give a tenth of his entire income to the Association; accordingly, instead of giving seven rupees, as he did the previous year, he has given during the past year thirteen rupees six annas.

The master of the boys' boarding-school, and the second master of the girls' boarding-school, have also given a tenth of their salaries for the year.

Various members of the congregation have also aided the Association liberally. [A list of liberal contributions was here read.] If all members of the congregations had contributed as liberally as those now mentioned, the amount collected during the year would have been double what it was in the preceding year. But the Committee are sorry to say that some persons have given less than they had promised, and some persons who had promised to give have given nothing at all. The total amount therefore which has been



collected, though larger than that of the preceding year, is by no means double that amount, as it was hoped that it would be.

The amount of the contributions for the preceding year was 613-7-3 rupees. The amount collected during the year which has now terminated is 752 rupees.

This sum does not include the sum of 307 rupees, kindly granted to this Association by the Diocesan Committee in Madras, being half the amount raised by the Association during the preceding year.

It has long been well known to the friends of this Association that it would be a very desirable and useful thing to form the congregations to the west of the river into a separate district, and to get a Missionary appointed to reside and labour there. With this object in view, a piece of land suitable for a Missionary's compound, and for the establishment of a village, has been purchased, though with much difficulty, and at a rate considerably above the market-value of land in the neighbourhood.

About 27 chains (about 85 acres) of uninclosed land have been purchased, and are now in our possession; and the cost, including purchase-money, fees, present and other expenses, has been 516 rupees.

Hear, now, a few particulars respecting the progress of the congregations to the west of the river:—

*Perungkannankulam.*—A man has recently joined the congregation in this place. He comes from a place called Rottei-karunkulam, and seems to be a person of some understanding and reflection. There is room to hope that he will prove useful to the people here. A few people who left this congregation and joined the Romanists for the sake of marriage have not yet returned.

*Alangkulam.*—For a long time there was only one family of Christians in this village; but lately three families, comprising eight souls, have joined our little flock.

The people who have newly joined us have been persecuted by the landholders, their masters, who have refused to pay them the grain which they had earned as their wages for a season's work, and who have not only refused them work themselves, but have pre-

vented other people from giving them work. After our poor people had suffered much in this way from hunger and anxiety, at last they got permission from a neighbouring landholder to cultivate a piece of land belonging to him. These people have up to this time remained firm in their profession of Christianity. The people of their own caste in the village in which they live do not offer them any opposition, but are kind to them; and now and then, when our people are assembled for prayers, and on other occasions, the people of the village come round and listen to the Word of God, and express their approval.

*Valkadambu.*—A woman, with her son (a little boy), lately became a Christian in this heathen village. Her parents, who live in a village about twenty miles off, had already become Christians; and she was induced to follow their example, partly by their exhortations, and partly by the instruction of our itinerant Catechist. Since she professed herself a Christian, she has behaved very satisfactorily and manifested a good deal of firmness, though her husband is still a heathen. Whenever the Catechist visits the place, she immediately cleans up her house, spreads for him a mat, which she has preserved clean for the purpose, and asks him to have prayers with her; and during prayers, and the reading of the Scriptures, she listens very attentively, and with much earnestness. She is like another Lydia in her kindness to the servants of God. She is not ashamed to confess Christ in the midst of heathens, as many nominal Christians would be; and she loathes devil-worship, and things offered to devils. Whenever service is performed in Attikurichi, which is about six miles off, she comes to attend the service, with a little food tied up in the end of her cloth. Though her husband is a heathen, he makes no opposition. When a Catechist comes to visit her, he does not object to prayers being offered in his house, though he himself does not join, but goes out and waits outside.

The people of the village also listen attentively to the exhortations they receive, and speak in a friendly way.

The excuses they put forward for not becoming Christians are—the hostility of the landholders, and the difficulties that would be



thrown in the way of their intermarriages with their heathen friends.

*Attikurichi.*—Two men have recently joined the congregation here, but they seem to be only nominal Christians.

*Parkaneri.*—Some time ago, four families here, of the Maravar caste, joined the congregation; but they showed no desire to learn, and their conduct was unsatisfactory, so that it became necessary to disown them altogether. These people have now returned to us, promising to behave better in future; and four other families, of the same caste, have joined the congregation. They have now built a prayer-house in the village, at their own expense.

*Tiruvambalapuram.*—One family in this place has gone back to heathenism.

*Ranakenkulam.*—A woman has lately joined the congregation here.

*Arasakulam.*—The prayer-house in this village being a very small one, it was found necessary to pull it down and erect a larger one in its place. The people of the congregation did the work, and the Committee had not to help them to any great extent. Andrea, a headman of the Romanist fishing-village of Idindakarei, contributed the palmyra-leaves and other articles required, and has promised similar help towards erecting a prayer-house at Ramaneri. He takes much interest in our teaching, and speaks with much dislike of many things in the Romish Church.

*Ramaneri.*—There were no people under Christian instruction in this little village formerly. Eight families, comprising about forty souls, have recently formed themselves into a congregation. For some time after they joined us, we had very little confidence in their steadfastness, and they seem to be like reeds shaken with the wind; but, at present, they seem to have gained some strength, and they are making progress in knowledge. Service is conducted in this village under the shade of an umbrella-tree.

*Avudeiyarpuram.*—Five families lately joined the congregation in this place, four of whom remain steadfast. One of these new converts is a very old man, who was a sort of priest in a heathen temple, and enjoyed the income arising from a small endowment,

but who was frequently spoken to by the Catechists, and at length induced to become a Christian. He is very regular in his attendance at prayers, and often urges the Catechist to have prayers before it is dark, on account of his eyes being dim.

Two years ago, there was not a single person in this village who could read; but at present there are fifteen boys regularly learning in the school which we have established, four of whom will soon enter the reading-class.

To sum up: Since last Anniversary Meeting, eighty-one souls have been added to the congregations to the west of the river, through the efforts of this Association. Including the accession, the number of Native Christians under the care of the Association is now 480. There are six schools supported by this Association, exclusive of the Anglo-Vernacular schools at Radapuram and Samugaranga-puram, supported by the Tinnevelly Special Education Fund; and the number of children learning in those six schools is 138. Twelve Mission-agents are supported by the Association, including Itinerant Catechists, Readers, and Schoolmasters.

The living seed of salvation has been sown in upwards of eighty villages, large and small, in the country to the west of the river, by itinerant Catechists and others employed by this Association. Various religious tracts and other publications have been read, and the histories and parables contained in the Gospels, and texts illustrating the way of salvation, have been diligently taught to the people. As a general rule, the people listen attentively. May we never regard the people of those parts with indifference as mere heathens, but consider them as our 'neighbours,' and as persons who may become our brethren! In this particular, it will be desirable for us to imitate the example of the itinerant Missionaries and Catechists in North Tinnevelly, who regard the heathen inhabitants of the villages which they visit in the same light as if they were members of their congregations.

Amongst our faults and deficiencies, as members of this Association, there is this great fault—that, for the last two years, so few of us have visited the district west of the river for the purpose of seeing and stirring up the Native Christians and speaking to the heathens. Let



us hope that this neglect will not have to be complained of again; and may we all offer our earnest prayers to God in behalf of the people who have recently become Christians in various places, that they may obtain the gift of faith, and be edified, and be rooted and grounded in the love of our Lord Jesus Christ! It is especially necessary at once that ten or twelve members of the Association should visit the west, for the purpose of reconciling two congregations which have quarrelled about some trifling matters of dispute, and are in danger of being scattered and ruined.

May we also not forget to offer our prayers to God in behalf of the heathen in those parts, that they may be convinced and converted by the influences of His Spirit and truth!"

After the reading of the Report and the Accounts, a number ot persons were called upon to address the meeting. Two of the speakers were Catechists (one was master of the boys' boarding-school), and four were "laymen," or private members of congregations. Three of the four laymen had been born and brought up in heathenism, and two of them had been heathens till within the last three years. One of the latter was Sebagnanam, the new Christian at Koondal, referred to in the Report, who had initiated the practice of giving a tenth of his income to the Association, but who was with great difficulty induced to consent to speak. It was impossible to help admiring the modesty, good feeling, and earnestness of the addresses of the new Christians.

It would be tedious to attempt to reproduce any address in full. I shall content myself with giving here two illustrations with which I was struck in the speech of Peter, the cook of the boarding-schools, one of the four "laymen" who addressed the meeting, and whose speech appeared to me to be the most original on the occasion.

Peter was born and brought up in heathenism: he was originally a slave, and, what implies peculiar degradation, he was slave to a Shanar. He joined my service as a horsekeeper many years ago, and soon after became a Christian. People who become Christians through the influence of a master seldom make much progress in Christianity; but Peter is an exception to this rule, for he has

become one of the most earnest and exemplary Christians in the district. He taught himself to read after he became a Christian, but he will never be able to read with ease, so that it has been impossible to make him a Catechist. I regret this impossibility, because there are many Catechists and Schoolmasters in the Missions who are by no means his equals in native ability and Christian earnestness.

The following are the extracts from Peter's address to which I referred:—

"I once knew a heathen in Coimbatore, a high-caste man, who practised a peculiar superstition. He used to feed ants as a work of religious merit. His house was about a mile from the place where his duties lay, and every day, as he went and returned along the road, he used to look about to see if any ants were crawling across the path, and if he saw any, he would supply them with rice. He provided himself with a wallet containing a quantity of rice for this purpose, and, in order to suit the rice to the capacity of the ants, he had it ground into groats. Whenever he noticed the entrance to an ant's nest, or a number of ants crossing the road in a line, he would sprinkle amongst them a handful of the rice-groats, and so pass on. Now, if this man was so merciful to poor little ants—creatures that are so small that if you set your foot upon them a hundred of them will get squashed all at once—should not we be still more ready to show mercy to the multitudes of human beings who live all about us, and who have souls to be saved? Hundreds of little, little villages are scattered up and down the country just like ant-hills, especially to the west of the river, and the men and women and children swarm all about them, just like ants. Now, we ought to show mercy to those poor ignorant people, and to feed them with rice—with living rice—with the rice of salvation. But those people have little knowledge and little capacity: most of them are slaves, and it is difficult to find one amongst them who can read. They cannot take in much instruction at a time. If you go and give them the whole Bible, or the whole New Testament, or even a whole Gospel, they will not be able to make any use of it. They cannot lay hold of it—they cannot



swallow it: it is beyond their small capacity—so we have to grind down the Bible for them into groats. We have to supply them with little, little grains of instruction, and little, little grains of advice, and little stories taken out of the Bible, and read to them little tracts and handbills; and thus we have to give them groats instead of whole rice, in order that they may eat what they have a capacity for, and be saved. Now, this is what our Society does to the west of the river, amongst the poor people in the village there, and it is what each of us should do whenever he goes, as far as he can. We should take a supply of groats with us wherever we go, and feed the ants."

Another illustration was also very good, though more after the European style:—

"A gentleman showed me once a curious thing called a loadstone. This stone had the wonderful power of drawing towards itself any needles or suchlike things that came in its way. It would draw a number of needles from a table up into the air, and there they would hang from it without support, one dangling at the end of another, just as if they had been strung together and tied up in that way. They told me that it would draw up seven needles into the air, but I will tell you only what I saw. I saw it draw up four: first one needle got fastened to the loadstone, and then another needle got fastened to that needle, and then another to that, and then another to that. Now, my brethren, the loadstone that draws all ourselves to itself is the love of CHRIST our LORD in dying for our salvation. That loadstone draws us up to heavenly things; and as soon as we get drawn up by that loadstone, we begin to be able to draw up others with us.

When we are ignorant of the love of CHRIST, we cannot draw anybody to Christianity or to anything that is good; but when once we have tasted of that love, we cannot rest till we have drawn others to taste it also. It is not we that draw people after all. It is CHRIST himself, the true loadstone, that draws all men unto Him. Let us seek, then, to get our souls drawn up by the loadstone of CHRIST's love; and when that love draws us, we shall immediately seek to draw others; and when those others are drawn,

they should seek to draw others, and so on till all souls everywhere are drawn to Christ."

In rendering the above illustrations into English, I have not added or altered a single idea. In one respect, however, my translation may fail to produce a correct impression. I have rendered Peter's Tamil into ordinary grammatical English; but the original set all grammar at defiance, and was marked with all the peculiarities of idiom and pronunciation which characterise the dialect of the country-people in this neighbourhood. The address pleased the people all the more on account of the local dialect in which it was spoken, and the untutored earnestness of the speaker; but there was no lack of good matter in it, and it kept everybody interested from first to last.

The concluding address was by Mr. Stephenson, a recently-arrived student of St. Augustine's, and who in a few days will be ordained. Mr. Stephenson is not yet well enough up in Tamil to address the people in their own vernacular; but his address, which was full of appropriate anecdotes and illustrations, was well translated by Samuel, a native candidate for Orders. This was the first *Sangam*, or native missionary meeting, that Mr. Stephenson had ever attended, and the first time that he had ever heard missionary addresses delivered by persons who had once been heathens themselves.

Mr. Strachan, also from St. Augustine's, who took a similar part at last year's meeting, had promised to address the meeting this year in Tamil; but he had lately been appointed to the charge of the Mission at Ramnad, so that we had not the pleasure of hearing him fulfil his promise.

R. Caldwell.

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## MISSION TO THE MINES OF CARIBOO, BRITISH COLUMBIA, 1862.

The population of British Columbia and Vancouver's Island, comparatively stationary during the winter months, becomes floating with the opening of the mining season. The movement commences with



the spring, and during April and May the towns lose more than half their population, while large arrivals from California and other places swell the tide of travel moving all in the one direction of Cariboo. Besides the actual miner, the number is, of course, considerably increased by traders, packers, cattle-dealers, &c., not to mention less reputable and defined occupations. It thus becomes necessary that some of the clergy, whose curés in the lower country have been in this manner thinned out, should follow the exodus, and do their best to keep up and enlarge the influence of the Church amongst the people.

In giving a brief account of this Mission work, a short description of the features of the country passed through, and the manner of travelling, may not be uninteresting. The broad and rapid Fraser is ascended in light-draught high-pressure boats as far as Yale, a point nearly in the heart of the Cascade range of mountains, where the river boils and rushes through a narrow passage, flanked by steep cliffs and almost inaccessible mountains. From this point to Lytton (about sixty miles) the journey is pursued by a narrow mountain trail, generally observing the line of the river at a greater or less elevation. The most usual route leaves the Fraser at Lytton, and is continued along the Thomson River, finally crossing it, and under the name of Brigade-trail reaching the William's Lake and Alexandria. The mountain-range well passed, the country for as much as 180 miles along the route consists of rolling grass-hills, extensive open plateaus and valleys, with frequent lakes and occasional interruptions of dense forest. From Bridge Creek to some thirty miles beyond William's Lake the soil is generally good, the greatest drawbacks to agriculture being an occasional summer frost and incredible mosquitoes—its greatest incentive very high prices. Barley, oats, and all sorts of vegetables, are however raised at many points along the road. From the mouth of Quesnel, where the trail leaves the Valley of the Fraser, the country becomes stony and barren, and the elevation rapidly increases. At Van Winkle, the nearest mining town, no vegetable can be raised, the elevation being at least 3,000 feet, and night-frosts frequent. There are other lines of route to the mines, partly divergent from the main trail just described. The

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not very abstruse mysteries in our case—as quickly as they can be lea .t.

You won't think these details beneath your notice. At all events, I have only done what I am perpetually asked to do, viz. 'enter into details;' perhaps you have had too much of them. You must not forget that this employs only a ninth part of the scholars, and that it does not interfere with their school-hours. Indeed, the same regularity and method are aimed at in school as well as out of it, and the best scholars are the best cooks, gardeners, rowers, &c.

Now transfer yourself in thought to a Melanesian island. Think what it is to land at Mota, *e.g.*, with the certainty of being relieved from the trouble of many things that we must otherwise attend to, by our band of Mota scholars. When we landed there the other day, after an unusually long absence of nearly nine months, the good people carried all our things up the steep ascent to our station, and the cooks for the week set to work at once to cook yams and make tea, without a word being said; and this was the first hour they were spending on their own island after nearly nine months' absence. Of course, we would not dream of requiring a boy to do such a thing; they *like* to do it, because they are really fellows of the right sort, and partly because they see that we are their servants just as much as, and I hope more than, they are ours.

I believe that among several of these lads there is something of that feeling growing up which we value so much in our public schools at home: the general tone is good; there are boys who would put down lying, stealing, and other bad habits too common among boys in Melanesia, and out of it also, without a word from us, and without our knowing anything about it; boys who know that they have our confidence and prize it; who are honest and open and straightforward, and withal are genuine *boys*, full of mirth and play and fun.

Well, you will think that Melanesian boys must be wonderfully good boys; but, first, I am speaking of the best boys, selected carefully after trial to be brought to New Zealand, from islands with which we are well acquainted; and, secondly, the very point I want



to put clearly before you is just this, viz. that it is the training *here* which by God's blessing brings about this result.

I have not had time to put before you many things as clearly as I could wish to do. But I hope you will gain from this letter some information about the Mission generally, and particularly about our College life here at Kohimarama, where the real systematic training of the future teachers and missionaries for Melanesia is being carried on."

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## EDEYENGOODY MISSION, TINNEVELLY.

The condition of this district during the past year, as ascertained by the statistical returns, does not differ very materially from what it was in 1861.

Twenty-six adult converts from heathenism were baptized during the year, including several persons of some intelligence, whose conversion to Christianity was the result of inquiry and conviction, and of whose Christian steadfastness I have reason to hope well.

In several places the number of catechumens has been increased by fresh additions from heathenism, but this increase has been counterbalanced by the relapse into heathenism of a few persons of this class, and especially by heavy losses from cholera.

The chief advance apparent during the year has been in the contributions of the people towards our local associations for religious and charitable purposes, which have risen from 1,121 rupees in 1861 to 1,314 rupees in 1862.

Towards the close of the year we were favoured with a visit from the Bishop, when 175 persons belonging to this district were confirmed. I have always found the season of preparing adults for baptism and young people baptized in infancy for confirmation an excellent opportunity of reaching their minds and consciences. This was the case on the present occasion also, and I have every reason to believe that good was the result.

During the visit of the Bishop to Tinnevelly, an ordination was held at Pallamcottah, when amongst others a young man of the name of Samuel Daniel, belonging to this district, was ordained. Samuel

was one of the first batch of pupils sent to the Sawyerpuram seminary, and he is the first pupil of that seminary who has been admitted to the ministry. Though still a young man, he is, I believe, the first person belonging to Tinnevelly of the Vellala caste who broke caste. His father could not see his way to taking a step which had not then been taken by any Christian belonging to his caste, with the exception of one, and he a native minister; but he consented to allow me to send his son Samuel, then a boy, to Sawyerpuram, where it had been determined that caste should be ignored from the outset. When I was on my way to England, in 1854, I took Samuel with me to Madras, and placed him under Mr. Symonds's care, in the Diocesan Institution, where he profited much by the advantages he enjoyed. He is the first person belonging to our Mission in Tinnevelly, who was sent to complete his education in Madras. On my return to India at the close of 1857, I brought him with me again to Edeyengoody, where he has rendered me much assistance ever since, in the examination of schools, in the instruction of congregations, and in the general work of the district, and has gained the respect and esteem of all who know him, whether native Christians or European Missionaries.

Samuel having proved himself by a long probation, employed in actual work, to be a suitable person to be admitted into the ranks of the ordained ministry, in the prospect of the Bishop's visit to Tinnevelly, a resolution was passed by our Local Committee recommending him to the Society for a title for Orders. He passed the Bishop's examination very creditably, though the text-books he was examined in were English, and his answers were wholly in English; and on the Sunday before Christmas I had the pleasure of seeing him ordained. I trust that the confidence which I have long reposed in him as a son in the Gospel, and in which he has never yet disappointed me, will be fully justified by the event, and that in the position in which he is now placed he will exercise a continually increasing influence for good.

I wish I could add that from this time forward we may expect a succession of such men—well educated, high principled, prepared for ordination by work as well as by study, earnest Christians



themselves, and therefore earnest in making other people Christians.

From the beginning of December till about the middle of the following month this neighbourhood suffered greatly from a visitation of cholera. We have cholera more or less severely almost every year, but this visitation was one of such unparalleled severity that all the other incidents of the year have been thrown by it into the back-ground, and almost driven out of our remembrance.

The rains of November were heavier than they have ever been since my arrival in Tinnevelly, and they were especially heavy near the sea-coast, the heaviest down-pour being connected with a hurricane far to the south. The average fall of rain during the entire year at Edeyengoody is only about twenty inches, but last year thirty-five inches of rain fell in the month of November alone. Many buildings of course suffered, and much damage was inflicted on the crops. This was not, however, to be the worst result. As soon as the heavy continuous rain ceased, and the north-wind strengthened, cholera made its appearance. It appeared first on the sea-coast, and though it gradually extended inland, still it was in the villages near the coast that it raged most severely. In this neighbourhood, in particular, the cold season of 1862-3 will long be remembered for the severest visitation of cholera that had taken place for forty years.

In other years I have generally found that, when remedies were duly applied, the proportion of deaths to attacks was from one to ten to one to six; but this year the disease was of so fatal a kind that, under the most favourable circumstances, there was one death to every four attacks. In purely heathen villages, where the people would take no medicine, but put their trust solely in sacrifices to local devils, the proportion of deaths to attacks was still larger. In the village of Ovari, two miles from this, scarcely anybody that was attacked escaped. There were 125 attacks and 112 deaths. Amongst the native Christians in the outlying villages the proportion of deaths was less alarming than amongst the heathens, but still, in most cases, the deaths out-numbered the recoveries. It was only in Edeyengoody itself, where all remedial appliances that could be thought of

were put in operation, that the recoveries decidedly outnumbered the deaths. The attacks were over 200, out of a population of 800, but the number of deaths (from cholera alone) was not more than forty-eight. Though the scientific treatment of cholera does not appear yet to have been discovered, yet the value of medicine and medical assistance, at least to the extent of keeping up the patients' strength till the force of the poison has passed away, was very clearly apparent on this occasion.

During the prevalence of the pestilence all work was laid aside except that of visiting and attending to the sick and burying the dead, and our house was converted into a sort of apothecary's shop, where medicines were prepared for all the neighbourhood. We had reason to congratulate ourselves that we were not left as heretofore to do our best for the sick according to our own ideas alone.

Though Mr. Strachan had been appointed to Ramnad, he had not yet left when the pestilence commenced. He therefore consented to remain till it should subside, and his advice, skill, and help, were of the greatest possible value to us in the emergency. Never did the value to a Missionary of a professional knowledge of medicine receive a better illustration.

As usual on such occasions, many of the people around were paralysed with fear, so that they could render little or no assistance to their sick relations. As usual, also, in all times of general alarm, many showed themselves too selfish to think or care for anybody but themselves and their children. But, on the other hand, some of the people exerted themselves heroically night and day in visiting and tending the sick, and set a noble example to Christians and heathens all around.

We had two organized bands of unpaid assistants, one set going from house to house all day, another set all night, together with a few people of inferior qualifications who were paid for their labour; and I am thankful to say that of the ten or twelve persons so employed, though they were constantly exposed to contact with cholera patients, only two were attacked, both of whom recovered. No death also took place amongst the children or in the houses of those who were engaged in this good work; and I was glad to be able to point out these facts to those who were timid or apathetic, as an excitement to them to exert themselves for the general good.



No death took place amongst the eighty boys and girls in our boarding schools, though there were eight or ten slight attacks. The school premises are situated at some little distance from the village —further from it than our own house is—and the cholera poison seems to have been diluted by the freer and purer air breathed by the children. Our own house also, I am thankful to say, was never once visited by the disease.

It was gratifying to witness the thankfulness with which the people regarded everything that was done for the sick and every visit that was paid to them, and the earnestness with which they joined in the prayers that were offered. As for the sick themselves, they were in general too speedily prostrated by the violence of the disease, to answer questions about their spiritual condition or render a reason for the hope that was in them. They could only submit passively to what was done to them and listen passively, yet with gestures of assent, to what was said to them.

As a general rule, also, natives, whatever their character may be, feel little anxiety about the future, and, when they come to die, die peaceably. My estimate of the condition and prospects of those who died was formed, therefore, from their manner of life, not from the circumstances of their death. Of some of those that were called away during this visitation I had good hope all along that they were living to God, and that death, whenever it came, would prove to them gain. Of others I can say nothing, but that I leave them in the hands of a merciful Judge.

Of the five head men of Edeyengoody, three died, two of whom were communicants. Most of the older and more respectable members of the congregation were also taken away. Indeed this, which is the oldest and largest congregation in the district, suffered most —that is, it suffered more in comparison than any other congregation, though less than many heathen villages.

The village of Edeyengoody now presents quite a new aspect, but whether it is to prove better or worse cannot at present be foretold.

A young schoolmaster of the name of Satyanaden, who was stationed at a place called Koondal, had given away to the sick in his village all the cholera medicine with which he had been supplied, and before his stock could be replenished he was taken ill himself. He came off, through the sun and over the heavy sand, to Edeyengoody, where his friends live, a distance of four miles, and had got beyond all hope of recovery before he arrived. He died in the course of the evening a happy and hopeful death. He started in life as a young man of a wild and restless character, and I feared that his undoubted cleverness and energy would lead him away further and further from God; but about two years ago, through the influence of a catechist, called Satyanaden, of whom I shall mention some particulars presently, he appeared to have undergone a change for good, and I trusted that he was gradually settling down into habits of piety.

In the course of the visitation we lost a young man belonging to the small hamlet of Kailasspuram, who was also a spiritual pupil of Satyanaden's, and who gave evidence of having become a real Christian.

I am sorry to say that no person of equally decided piety is now left in that congregation. We lost also in the small congregation of Puthiruppavilei a woman called Annammei, originally from Edeyengoody, who was the only person in the congregation on whose piety and principle any dependence could be placed.

Eight young women who had been educated in Mrs. Caldwell's boarding-school were called away during the visitation. Two of them were certificated school-mistresses, and all were communicants, and in various degrees did credit to the education they had received.

In most of the congregations, with the exceptions that have been mentioned, the best people, and those of whom I had the best hopes were preserved; and in two new congregations, where the faith of the new Christians might easily have been shaken, though the number of deaths amongst the heathens was considerable, not one Christian died.

*(To be continued.)*



## MISSIONARY DISTRICT OF CHRISTIANAGRAM.

### Report for 1862.

The past year closed in gloom with us, after being marked in its course by brighter prospects. The number of accessions during the year amounted to fifty-two souls; but the decrease at the end of it, by death and defections, as shown by the returns, is no less than forty-one, and since the returns were completed several more have passed away from the Church on earth. A severe visitation of cholera was the principal cause of so many deaths, and I am grieved to add that its severity proved also the cause of two very painful apostasies at the hour of death. The defection to Romanism of four brothers, with their families and some adherents, in one of the out-villages—who had long given me, as well as my predecessors, trouble by their general conduct—is another cause of the decrease in the number of the baptized. It is, perhaps, unnecessary for one to state, that no religious convictions of any kind have influenced the parties in the step they have taken. A desire to secure the interest and help of the Roman Catholic priest of the neighbourhood, against the rest of the village and myself, was their avowed motive, and the only one they were capable of acting from. The result, so far, has been more beneficial than otherwise to the bulk of the congregation from whom they have separated. Of the accessions which have taken place, that of the people of a village closely adjoining Christianagram, and forming part of the Mission land is especially encouraging, as they had held aloof for many years from joining us, and hitherto always proved a snare to our own people by their open practice of heathen rites and customs in our immediate vicinity. They have now, however, placed themselves under Christian instruction, and by this means will, I trust, come to be, through God's blessing, other than they have been in themselves and to their neighbours, by partaking of the light and life imparted by Christ to all who come truly to Him.

The total number of souls under my care in this district, notwithstanding the large number of deaths which have occurred, is 1,657, which, compared with the number last year—1,646—shows a slight

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and the little tin platter by it is the collection plate which goes round once a Sunday. In former reports these Sunday offertories have been mentioned; the amount varies in the several villages, but in all something is given, which, small in itself, accumulates gradually, till at last it furnishes the Missionary with a little fund to supply the necessities of each village. Thus, from the united contributions of all my villages, I have now by me about fifty rupees—no insignificant sum when the circumstances of the people are taken into consideration.

In addition to the weekly offerings as a source of revenue, I have this year introduced the custom of bringing 'first fruits,' and the people have adopted it as cheerfully as I could wish. Indeed, it seems to me that they prefer this mode of showing their gratitude to God for His benefits to any other. And, certainly, it falls in more with Eastern notions and Eastern customs, than more cold, though at the same time more practical importation from the West, the dropping of coppers into a tin plate. Moreover, in poor districts, the payment in kind is preferred and more practised; and at the end of harvest, an expenditure of some part of the new grain in idolatrous services, is thought necessary, and hence the 'Jathra,' or annual village festival. Instead of offering a certain amount of grain in worship of an idol, which was their old custom, my endeavour is to substitute a truer form, by teaching the people to return thanks to the 'Lord of Harvest,' and to remember Him 'who visits the earth and waters it,' and 'who crowns the year with goodness.'

On an appointed day, and before divine service, each family comes up in order before the minister, the head of it bearing in his hands a vessel containing whatever amount of grain he thinks fit to offer. The vessels are gaily decorated, and as much as possible of a festal character is given to the day. The grain is poured out, and the man repeats that of what God has given him he has brought the first fruits as an offering to Him; and when all have gone through the prescribed form, the Thanksgiving Collect for plenty is used, and the service proceeds as usual. I am sorry that there is no appointed order that one may follow on such and similar occasions, as the need of them is often felt in a Missionary Church.



I must now conclude a report, which I fear has already exceeded the usual limits, with the assurance that though I have failed in some points, it is not my intention to abandon any of them, and though I have succeeded in others, it is not my expectation that as to them I shall be altogether free from future disappointments.

Joseph Higgins,
Missionary, S. P. G.

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## EDEYENGOODY MISSION, TINNEVELLY.

*(Concluded from page 136.)*

Several cases occurred of steadfastness in the midst of temptations to apostasy, which proved that some recent converts had not received the grace of God in vain.

The young Nadan, called Swammiadian, of whose baptism I mentioned some particulars last year, lost his wife in the course of the visitation. She continued a heathen to the last, and every one connected with both families was greatly opposed to Christianity and desirous of drawing Swammiadian back. When she was taken ill, every effort was made to induce the husband to apostatize, under the idea that her illness was owing to the family demon's wrath with her husband for having become a Christian. When other influences proved to be of no avail, as a last resource, the dying woman made *kumbittu* to her husband, that is, addressed him with folded hands, as if worshipping him, a ceremony used in the most earnest entreaties, and said, 'If you only consent to vow a sacrifice to *Sudalei Maden*, I shall be sure to recover.'

This temptation also failed of effect. The husband replied that he would gladly pray for her to God, her Creator, but could sacrifice to no devil.

Another recent convert belonging to the village of Ovari, who was baptized only a few months ago, by the name of Satgurunaden, was himself attacked with cholera, and had a narrow escape of his life. All his relations were heathens; and his wife, though she had been induced, much against her will, to come to church once or twice, was

a strong heathen also. They all set about the poor man in his illness and endeavoured to make him return to heathenism, but I am happy to say without effect. When he was almost insensible, they smeared him all over with holy ashes, but he rubbed them off as well as the condition in which he was allowed him to do. Since his illness, I am happy to say that his wife seems somewhat better disposed to Christianity, and has come to church voluntarily several times.

The chief loss we sustained during the visitation of cholera was in the death of a Catechist called Sattyanaden, who was originally converted from heathenism, and educated at Nagercoil, and was for many years employed in that Mission. He was subsequently employed in the cooly Mission in Ceylon; and on his return from Ceylon, was employed by me in this district as an itinerant Catechist. As his wife belonged to this neighbourhood, I had known him more or less for twenty years, and had always regarded him, and heard him spoken of with much respect, but during the nearly five years that he was employed in this district, I learned more fully to know his worth. He was one of the most thoroughly sincere, humble, holy Christian men, I have ever met with amongst any race or class of men. Though possessed of very little secular learning, he had acquired a large and intelligent knowledge of his Bible, and was animated by an unflagging zeal for the conversion of souls to CHRIST. During the last three years, he appeared to be growing more and more spiritually minded, and becoming proportionately more useful than before; but it appeared from the result that he was ripening for heaven. I have often listened with admiration to his addresses to heathens, and never conversed with him about the progress of religion amongst Christians or heathens, or the means to be adopted for promoting the spiritual good of the people, without benefit to myself. If ever I have felt doubtful whether it were possible for Hindoos to reach as high a standard of Christian piety as is known amongst Europeans, that doubt has been dissipated by the visible evidence of Sattyanaden's life.

He was Secretary to our Native Association for Propagating the Gospel in the western part of this district, and was the author of the



report of that Association for 1861-2, which was published a few weeks before his death. Latterly, he left it more and more to others to build up the external Church, and devoted himself especially to a work, for which he was specially qualified, that of bringing souls to the Saviour. His labours in this department have been much blessed, and the influence of his conversations, prayers, and example, may now be traced in the existence of a small company of persons in several congregations who appear to be sincere followers of CHRIST, and in an increasing proportion of the young native teachers of this district, who appear to have risen out of the indolence and eye-service, the covetousness and heartlessness which are characteristics of their class, and to have become earnest spiritual Christians, anxious to promote the spiritual good of those amongst whom they labour.

I often debated within myself whether it were not my duty to recommend Sattyanaden for ordination, and, possibly, I ought to have done so; but I was deterred from taking this course by several circumstances, one of which was that he was a man of a soft, yielding temper, without administrative ability, and another was that he had no acquaintance with English or secular learning, or, indeed, with any branch of theology except his Tamil Bible. In time, I have no doubt I should have felt that a man who had attained by Divine grace in the lower, retractable office of Catechist, such 'a good degree and great boldness in the faith,' could not properly be kept out of ranks of the ordained ministry. Would to GOD that all ordained ministers were equal to him in spiritual qualifications!

On the evening before his death, I saw him condoling and praying with a woman who had recently been bereaved of her husband; early the following morning he visited and prayed in another house of mourning, and immediately after was taken ill himself. Everything was done for him that could be done, but he died in about fourteen hours after the commencement of the attack. A few days after his death three young schoolmasters came to me to say that they wished to support a son of Sattyanaden's in the Sawyerpuram Seminary as a testimony of their sense of the benefits they had received from him. They paid down half a year's fees in advance,

and appeared to feel that 'they owed unto him their ownselves besides.'

In November, a little before the cholera set in, we lost an old man belonging to the village of Ovari, who is well worthy of a passing mention. His name was Yesadian, and his Christianity dated from the visit of Kohlhoff, Swartz's successor, to Tinnevelly, in 1805. By Yesadin's death the last link which united the Christianity of the early evangelistic efforts which emanated from Tanjore, with the more modern work of the Tinnevelly Mission, has been cut asunder. Not one native Christian who saw Kohlhoff now survives in this district. Yesadian never learned to read, but he had committed to memory a great number of texts, hymns, and pieces of poetry; and, being a man of some intelligence and ready utterance, he was always one of the most prominent Christians in the neighbourhood. He was a sincerely religious man, and one who lived a blameless unworldly life; but, though he was universally respected, his wit was a little too sarcastic, and his temper a little too cross-grained, to allow of his being much loved. He was what is called a character; and many of his curious figures of speech and sharp retorts will long be remembered. For many years he was the only Christian in his village. Every one else fell away; but Yesadian stood as firm as a rock. For fifty years he never in any way recognized his relations—all of them being heathens—though many of them lived in the neighbourhood, and were willing to associate with him, and though Hindoos in general are proverbially tenacious of their relationships. 'I have no relations,' he used to say: 'they are all dead.' Some of the natives of the district have drawn up a Tamil memoir of Yesadian; but as the interest of it depends chiefly on the quaint Tamil expressions which he was fond of using, and the visions he had before his death, I have not thought it necessary to translate it into English."

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## THE PONGAS MISSION.

The Rev. A. Phillips has been compelled by the state of his health to resign his position as a Missionary at the Pongas. He is now in the West Indies with the Rev. J. H. A. Duport, who, after seven years of labour in Africa, has obtained a six-months' leave of absence. Both are engaged in promoting the interests of the Mission among their native islands. They were received in Barbados at an interesting meeting of the Mission Board held on the 6th of May. The Committee, on this occasion, decided upon applying for a grant of land at Fotabah, one of the De Los isles, and the Bishop of Barbados has written to the Governor of Sierra Leone requesting him to support Mr. Maurice's application to that effect.

Meantime, Mr. Maurice, now in Holy Orders, continues in charge of the Mission. Writing on the 18th of May, he gives a generally favourable account of the course of events in the Pongas. He says:—

"A week after my arrival from Sierra Leone, I visited Domingia, Teah, and other places, accompanied by Lewis Wilkinson; but on account of there being no one to carry on the work at Fallangia in my absence, I could not make a long stay. The church at Domingia is almost finished. The pulpit, reading-desk, and altar, are all that require to be done, together with a little painting. The Missionary work there seems to be going on pretty well, the services and classes are well attended. I can say very little at present about Teah, these are the days of small things there, and must not be despised. The people are inclined to attend the services and listened to what is said; but the children have so great an aversion to the School that they run away and go to other towns at some considerable distance from their own.

The new Mission-House at Fallangia is advancing rapidly, and as there is so little left to be done, I dismissed the carpenters employed from Sierra Leone on the 30th of April.

The old Mission-House (lately destroyed by a storm) is being rebuilt. Before this reaches you, Mr. Lewis Wilkinson's part of the work will be done. I am glad to hear that it is highly probable

VAXVI



disposed Englishmen neither know nor care to learn *how to treat the natives of India.*

A cheering letter from the Archdeacon of *George* shows that the natives of that portion of the Diocese of Capetown love their parish priests. This great element of spiritual progress could be seen so clearly in only a few of our parishes in England.

Work in the part of Western Africa which lies near the Rio *Pongas* shows some good results. One of the Society's former labourers in that district, who has lost everything by a destructive fire, appeals for help under the heavy trial.

They who have kindly given church bells to native Mission stations in *Guiana*, will be pleased to hear that they are most highly valued there.

From *Columbia*, too, a cry for help is heard. The Rev. J. B. GOOD has done a work amongst the Lytton Thompson Indians which calls up memories of the early days of Christianity. His 800 catechumens will, he hopes, after their long probation, be baptized by the Bishop on Whitsunday. But there is no Church fabric to hold them. These poor converts give all they can: still, more funds are needed, and are, it is hoped, being collected. Who will swell their amount; or lend, for this good work, a sum of 300*l.*, without indeed the certainty, but, as Mr. Good believes, with a good prospect, of having it repaid?

The studies of Cambridge, and their results in the education and literature of modern England, are among the many potent causes of the great changes which are revolutionizing everything in India. A special obligation, therefore, lies on Cambridge to aid, by giving men, to impart that leaven of Christianity, without which the ferment now manifest throughout India can only end in corruption. A speech which has been delivered at the Society's meeting at Cambridge by Sir Bartle Frere, late Governor of Bombay, sets this forth. It is printed as a *Plea for Missions.*

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## TWO MONTHS' PREACHING TO THE HEATHEN IN SOUTH INDIA.

A DIARY of Mr. Robert Caldwell, from which these extracts are made—it is to be wished that they could be longer—tells of itinerant and other work amongst Hindoos in various villages and smaller towns, and especially in the city of Tanjore, a place important from its size, its central position, and its traditions of Swartz.

On the first of September, 1870, the rains began, preparatory to the regular monsoon; but such difficulties, till shown by experience to be legitimate barriers to work, are seldom allowed by young Missionaries to stand in the way. Mr. Caldwell writes in his diary: "*September* 5.—I left Erungalore this evening for Srirangam. The



towns on the island of Srirangam—an island formed by the rivers Coleroon and Cavery—are most important centres of heathendom. They are strongholds of Vaishnuvite and Saiva Brahmins, and possess magnificent temples. The island is wonderfully fertile, and the inhabitants wealthy and intelligent. Next morning, after a night of rain, I reached Srirangam. In the evening I walked through the town, inspected the fine Vaishnuvite temple, and spoke to two of its trustees. The rain came down and prevented our holding street preaching.

**Island of Srirangam.**

*September* 7.—This morning I visited the very ancient Saiva temple at Tiruvaneikaval. Having pierced with my agents as far as I was allowed into the sacred precincts, and seeing about thirty Brahmins around me, I began to speak familiarly with them on questions of architecture. I then drew them on to speak of literature, then, ere they were aware, they found themselves listening to a discourse on religion. And this, within hearing of their devotees round their idol in its holy of holies. I quoted to them one passage from their own poet Agaystyar, the father of Tamulian literature, which I often quote, and will now translate as literally as possible. It is extremely valuable as bearing testimony to something higher and more divine than any of the incarnations of Vishnu. It is a stepping-stone to those who, believing in Vishnu's incarnations, feel an indefinite longing for something purer and holier.

**Preaching in a Saiva Temple.**

'Thou shalt adore the world's One Light,
Who at a thought this great earth framed,
Made noble man, then dawn-like flamed
A Priest upon his sight.

He had no kin of mortal race;
Ascetic-wise hard deeds He wrought;
Then, having made disciples, sought
Th' illimitable place.'

Having recited these words, I went to other parts of the temple, and, pausing before the gate of a court, preached to twenty-five Brahmins more. On leaving the temple, I sat down with my agents in the street leading to its great entrance, and there, after my choristers had sung a Tamil lyric, preached, with my catechist, at great length, to upwards of 250 very intelligent heathen, the greater part of whom were Brahmins. By evening, the Rev. Mr. Adolphus had joined me, and we climbed to the top of the highest tower of the temple, whence we had a splendid view of the island of Srirangam. When we came down from the Còbrum I conversed on religious topics to two clusters of temple-servants. Then, in the principal street of the little town, we preached to about 600 very intelligent men. I felt emboldened by the presence of Mr. Adolphus. We were opposed by a very astute Brahmin of somewhat Vedantic opinions. However, we managed to hold our own, to say the least. During these days there was much pouring rain. The whole ground round my tent was like a sponge. Though all arrangements had been made for a fortnight's tour, I therefore

**Preaching to Brahmins.**

resolved, at the urgent representations of Mr. Adolphus, to risk my agents and myself no longer in tents, till the rain ceases. I hope to go to Trichinopoly, meet the Metropolitan there, accompany his Lordship to Tanjore, and at once commence my work in that great city.

*Monday, September* 19.—This morning I visited the Tanjore bazaar, near the Fort gate, glanced over the ground, spoke to a few men in a chuttrum, and feeling that strange means must be adopted here, ordered my tent to be pitched in the bazaar. I wish to direct attention to the position in which I am placed as a preacher of Christianity in this town. Christianity is no new thing in this field where Swartz laboured. The Brahmins, having a slight knowledge of our religion, think they know all about it, and are bigoted, supercilious, and careless to learn more. Natives of all castes are generally callous, though intelligent. I hear that not more than twenty can ever be collected at one time to listen to preaching. To use a simile common to many poets of Tamulia, they are like frogs in a lotus-tank, careless of the honey'd heart and nectar of the flower that blooms so near them:

> "For which the bee, from forests far away,
> Hastes, with a dew-wet wing, ere dawn of day!"

**Bazaar preaching.**

I must do something striking to arrest the attention of the crowd, and, if possible, adopt some method to compel a kindly listening from the leading Brahmins here. This very evening the work began. Mats, rugs, and chairs were placed round the entrance to my tent. The Rev. Mr. Guest honoured with his presence the opening of my work in his district, and three other gentlemen were present with Mrs. Guest. This was in the bazaar, near a gate of the fort. I had with me four catechists to preach, and five musicians and choristers. We sat down and began the music. The news of this strange sight ran like wild-fire through the bazaar, and in a short time we had the satisfaction of being surrounded by 600 attentive and intelligent Hindoos, who listened to us as we preached CHRIST.

*September* 20.—This morning I was again at my tent, where we preached for two hours and a half to 320 intelligent heathen. As I was closing the discourse with allusions to the writings of Tamulia's truest poet, Tâyumânavar, some one placed a Hindoo seat before me, which was soon after occupied by a tall man with sharp black eyes and a clean-cut face. He is evidently a man of position. When we were going to leave the crowd, he put a few questions to us in good clear Tamil. He began by saying, 'Sir, I have thought long about Christianity. I have read the four gospels. I reject both the Saiva and Vaishnuva philosophies. But my difficulties with regard to Christianity are as great as ever. I am a pure Vedantist. The first question with which I wish to be allowed to trouble you is this: Our common belief being that GOD is omniscient, and therefore perfectly prescient, how could He,

**A pure Vedantist.**



knowing beforehand the ills consequent on the first sin, have suffered that first sin?' Finding myself face to face with so courteous yet so able an opponent, I at once braced myself to the task before me with great inward joy; for one gets very tired in such work as mine with the continual cavillings of the mob, and is quite happy to meet with sound objections courteously urged. It would be tedious to relate my answer at length. The crowd listened with much patience to a disquisition on what we know of this mystery common to all religions. We spoke for a long time together. He has promised to have another talk with me before we leave Tanjore. This evening I sent eight agents into the bazaar again to preach opposite my tent. They preached to about a hundred persons. Thirty of these were Mahomedans, who made a great noise, tried to get up a fight, and acted as only Mahomedans and Maravars (the Thief caste) act.

*September* 21.—To-day I went with ten agents into the town, and preached for two hours to a crowd of at least 600 men opposite the municipal office. As these crowds are mostly composed of intelligent men who are very quiet in their behaviour, I have been much encouraged. In the evening, five of my agents preached again in the bazaar to 400 people, who, I hear, were very orderly. As my brother-in-law, the Rev. J. L. Wyatt, had come to see me, I went with him to Swartz's church, and only addressed a few words to the crowd. However, I spoke for half an hour to two very intelligent Brahmin F. A.'s of the Madras University, on my way to the temple. These youths defended Brahminism and Saiva philosophy very vehemently, but, of course, very courteously, so that it was a pleasure to speak to them. I was happy to be able to reduce all their arguments to this—that they were not fully acquainted with their own religious opinions, and that they must inquire further of their Shastriars to answer what I said.

*September* 22.—Three of my agents preached this morning to sixty men and women in a street hard by my house, and in the evening they preached in another to fifty more.

*September* 23.—Again my three agents went out alone, and preached to fifty-five men in the Weavers' Street. This evening, the Rev. Mr. Taylor joined me in my work for a day or two. We went to the Bazaar Street with our full staff of eleven agents: for, though the Society only allows me two catechists, I avail myself to the utmost of any assistance I can otherwise get, and myself keep up a regular band of choristers. We had a most successful preaching this evening. Mr. Taylor said to me, after returning from it, that during his long experience of above a quarter of a century he had never preached to so great a crowd of heathens. I believe that 1,000 persons heard us, though not more than 600 remained as listeners throughout the whole of our discourse. At the close the Vedantist, who has been before mentioned, asked us a few searching questions.

**Preaching to 1,000 heathen.**

*September* 24.—This morning, Mr. Taylor, myself, and nine assistants went together to the Weavers' quarters, where we preached to

250 persons, who listened quietly, but at the close one man put a number of foolish questions. This evening we prepared ourselves for a great effort. I went forth to open my work in the Fort of Tanjore—that scene of the triumphs of Swartz, now a stronghold of Brahminism. The Rev. Mr. Taylor, Mrs. Guest, myself, with several others, and thirteen agents marched to the Fort gate in solemn order. After this we were joined by the Rev. J. Guest and two carriages, full of ladies of Tanjore, who wished to witness our first preaching in so important a place. As, besides my own choristers, six or seven others from the English choir of the Tanjore church were with me—and as many of the heathen about us knew English—while passing through the Fort streets the choristers broke out into the anthem, '*How beautiful upon the mountains.*' The effect was electric. The streets, crowded with intelligent Hindoos, who had come to Tanjore to be present at the great festival in honour of the patron of learning, Ganabathi, emptied themselves behind us as we went slowly on. We reached a broad open space. Mats and carpets were spread out. Chairs were placed in fit positions. A Hindoo listener brought his lunch from some neighbouring house. Others sat down upon our mats. A crowd of 800 persons at least gathered round us, and a hundred or so more crowded to the balcony of a large house which overlooked us. Others stood behind us, at the entry of this house. It was an animated scene. Five or six processions of the gaily dressed children of native heathen schools, who paraded the streets with songs in honour of the elephant-headed patron of knowledge, passed us as we were preaching. Not less than 12,000 persons heard, I believe, at least part of our discourses. We stayed too late. The darkness came in unawares upon our work, and thus, as we left, the crowd, quiet and respectful hitherto, broke out into tumult. I turned round and quieted them, sending all the agents in front, but not till a stone, thrown, I presume, by some man drunken, like one whom I saw trying to excite the crowd, had struck my head violently. During three months I have preached to upwards of 40,000 heathen, and this is the sole instance of discourtesy that I have experienced. Does not this speak volumes for the general tractability, patience, and good-humour of the Hindoo?

**Preaching to heathen Tanjore Fort.**

**Hindoo courtesy.**

*September* 25.—This day, being Sunday, we had no preaching in the morning. In the evening I preached to about 100 Christians in the hall of Gurubâtham Pillais' house. My text was the Tamil word '*Porapudungal*,' which means, 'Go ye forth.' I urged the people to assist in the great work of evangelization, the women by telling their female friends, the men their neighbours of the blessings of Christianity.

*September* 26.—I preached this morning with seven agents in Shepherd's Street to about 200 heathen, and afterwards visited a respectable Maratha's house, where I was most courteously received, and spoke to five or six persons about Christianity. In the evening my agents preached to about ninety people in Weavers' Street. The Rev. Mr. Taylor left me last night.



*September* 27.—While five of the agents went out this morning to preach in a Bazaar Street, not far from my house, I held a conversation with a very learned Saivite Moonshee and his attendants. He asked me to what I chiefly attributed the low notions of morality amongst the common people here. I answered that I thought they had no proper examples of the beauty of holiness in their own systems of religion; and instanced part of their sacred writings to show how the examples set by their gods encouraged impurity. This evening I preached at the fort near Swartz's church to between 800 and 1,000 very intelligent Hindoos of the higher castes. We had several arguments with bystanders upon the universal claims of Christianity. We are certainly successful, beyond my expectations. But there is one difficulty, which increases day by day. As sure as we have preached for some time, and as the hour draws near to sunset, a dense mob of boys, chiefly young Brahmins, come pouring into the crowd around us. Then begin noises, disturbances, and the loud asking of useless questions. This evening I had scarcely ended my preaching when I was hooted and yelled at by at least 200 boys. On inquiry, I found that many of them belonged to a Mission school; so I called upon the master, who, when the case had been set before him, agreed to make my cause his own.

**Success and obstacles.**

*September* 28.—The fruits of his kind intervention were at once apparent. I preached this evening in the same place as yesterday to upwards of 800 people. A crowd of some 150 boys came to listen to the close of my discourse. All was quiet.

*September* 29.—I was unwell this day, and did no work. The agents preached in one place to fifteen, in another to thirty-five, persons.

*September* 30.—I obtained permission from the Rev. A. R. C. Nailer to address the Christian pupils in his seminary, in which there are about sixty Christian boarders and eighty heathen day boarders. I urged upon them the duty of helping the spread of Christianity, especially among their fellow-pupils, who were heathen, both by their words and by their example. This morning the agents went to Kolathern, in Tanjore, where they preached to twenty heathen; and in the evening to the Rice Bazaar, where they preached to fifty more.

**Native Christians should help the heathen.**

*October* 1.—The agents preached this morning to thirty-five persons. In the evening I preached, with the full staff of agents, to upwards of 450 heathen, in a street, near a small bazaar. We were greatly interrupted by one young man. When he left we had a patient hearing. About half-past five I left the agents to proceed with their preaching, but had hardly done so when a disturbance arose, and the roughs in the crowd pelted Gurubâtham Pillai with cow-dung. This man is a zealous itinerant and a most diligent scholar. He is greatly hated by the more bigoted heathen, because of the number of high-caste natives he has converted to Christianity.

**Gurubâtham Pillai pelted by Populace.**

*October* 2.—To-day, being Sunday, the agents had rest. In the evening I had a long and earnest conversation with the Vediarpuram Moonshee. He is a Sanscrit scholar. My arguments were chiefly based on the Divine character of the Saviour.

*October* 3.—This morning the agents preached to 130 heathen, in Bandyman's Street; and in the evening to seventy-five in Rice Street.

**Address to Native Christians.**

At the monthly meeting of the Christians held to-day, in Tanjore Church, many persons besides the native Christians were present. All the Vediarpuram boys were there. The Rev. J. Guest introduced me. I spoke in Tamil at great length, and recounted my late labours and small successes; making the whole a text, from which I urged all present to assist, each in his own way, in the great work of converting the heathen.

**Preaching at Festival of She-Devil.**

*October* 4.—The agents and I preached to-day, both in the morning and evening, to the heathen congregated round a temple in Vandikarar Thernon, where a festival was being held in honour of a she-devil — Sengalanatchi Amman. A hundred and fifty heathen were present in the morning; in the evening, three hundred.

*October* 5.—This evening I preached, with my full staff of agents, to a very quiet and attentive crowd of well-dressed heathen, numbering between five and six hundred souls. This was in the Gugali Bazaar, near the city Municipal Office.

*October* 6.—The agents preached to-day to about 150 heathen, in a street near Mâranbu Sâvadi. There was a great deal of controversy and cavilling on the part of the heathens present.

*October* 7.—This morning, with nine choristers and three agents, I preached three times to different crowds in places separated from each other by several miles; first in Pulagraharam to 300 persons; secondly, near the beautiful Vinnar River, beside the bridge, at a place where three roads meet, to 250 persons; thirdly, at the Bazaar Street in Tanjore, where we collected an immense crowd, numbering at least 700 people, which wholly blocked up the narrow streets around us. This crowd was collected by our usual plan; we marched slowly through the Bazaar singing Tamil anthems, and then sat down under a spreading tree and preached.

*October* 8.—Preaching was held to-day in the lesser Bazaar Street. The attendances were very small, but attentive and intelligent—perhaps there were forty grown-up people. Of course we had the usual crowd of children, but we do not count them.

*October* 9.—Being Sunday, we rested, and attended the church services.

*October* 10.—We had preachings in the morning to 50 persons in a street near the Bazaar, and in the evening I preached to 200 in the lesser Bazaar Street.

*October* 11.—We held a most important preaching this morning at the walls of Tanjore Temple, at which at least 750 heathen were present. Five or six leading Tanjore gentlemen passed me whilst preaching; three of them listened for a considerable time."



**Work of two months.**

During the remainder of the month of October, preaching to the heathen was kept up with scarcely any intermission, though, owing to the heavy rains, the congregation was not so large as before. During that time, Mr. Caldwell preached in Tamil to a congregation of native Christians at Tranquebar; held, on three occasions, discussions with highly-educated Brahmins in railway carriages; and spent most of his leisure time in preparing for the press a small Tamil book in which there are six short addresses to an intelligent heathen upon the leading doctrines of Christianity. But the great work was the public preaching to the heathen. Of this, Mr. Caldwell writes:—"During the last two months about eighty-five preachings have been held, and in the course of these upwards of 16,000 Hindoos have been addressed, those only being reckoned who are probably over fourteen years old. I was visited a few days ago by a leading Asarier of the Mâtur and Tamareikulam people, who promised to become Christians in a body. I had been prevented by the rains from visiting these villages. This leading Asarier seems fixed in his intention to be baptized at once, with some other members of his family."

## MISSION TO THE ABORIGINAL KÔL TRIBES.

ACCOUNTS recently received from various parts of the Chotâ Nagpore district tell of the continued, though, as might be expected, not unchequered progress of this remarkable Mission. Notices of some of the reports will be found under the head of *Notes of the Work of Missionaries*; but the more important portion of the information given is printed below.

**Divinity Students.**

The Rev. J. C. Whitley wrote from Ranchi on December 31:—"At the beginning of last quarter I held an examination of the Theological class, which I had been instructing for the past six months, and the result of this examination showed that very fair progress had been made. The subject which seemed to give them the most trouble was the Evidences of Christianity. I am sorry to say that at the end of the quarter this class was reduced from seven to five, as the two best men left. One because he wished to resume his former work as a teacher in the school, and the other left Ranchi under circumstances which will render him ineligible for the class even if he should return. These two left during the vacation.

**Conference with the Readers.**

On October 16 the Readers were called in from the district to a Conference in Ranchi, and in order to receive instruction as to the system which they were to pursue in their teaching in the Sunday services. A list of subjects, one for each month, had been prepared, and a short portion of Scripture likewise appointed to be learned by heart. To assist the Readers in carrying out this plan some notes of the lessons had been prepared for them. When this plan is well worked the whole of the Chris-

# NEW HOUSE FUND.

## APPEAL.

THE Society, after many years' search for a House which would be a suitable centre for its Missionary work, has purchased a Freehold, 20, Duke Street, Westminster.

The house is situate almost midway between Westminster Abbey and Charing Cross, and is in close proximity to the Office of the National Society, the Houses of Parliament, and the India, Colonial, and Foreign Offices. When thoroughly restored, and adapted to the wants of the Society by the skill of Mr. BUTTERFIELD, it will supply, to a great extent, the deficiencies of the former Offices of the Society. With a street-exterior befitting the home of a Religious Association, it will comprise, in addition to the usual *Offices* for Secretaries and Treasurers, a small *Library* and *Museum*, and an ample *Board-room*, leading to a *Chapel*, within which the daily work both of the Missionaries of the Church abroad and of those who aid them at home, the departure of Missionaries for their Stations, and other special occasions, will be consecrated by united prayer.

The price of the Freehold is £8,480, and the additional cost of restoration, adaptation, furniture, removal, and law-expenses, is calculated at about £2,500, so that for a sum of £11,000 the Society will be in possession of a House quite as suitable in every respect for its purposes as the houses of other Religious Societies are for theirs. The Society will moreover be exempted permanently from paying the amount of an annual rent equivalent to the interest of that sum at 4 per cent.: and if this Appeal be adequately answered, that amount will be set free for additional Missionary work.

It is therefore most desirable that the house should be paid for by a special voluntary Subscription, without even *investing* in it money which has been contributed chiefly with a view to direct Missionary work. Larger sums than £11,000 have been raised (as is well known) by other and younger Societies, for buildings which are necessary as the centres of work carried on in remote regions for the glory of GOD and the good of men.

This appeal is confidently made to all members of the Church, to aid whose work of propagating the Gospel in foreign parts the Society is constituted. Every Christian who feels that the work is commanded by his Divine Master may be expected to contribute according to his ability to this effort for promoting it; and some (specially the Members of the Society) may see fit to act on a suggestion thus made by a Member of the Society:—"I am glad to hear of your new House for the S. P. G. in a suitable position, and I should like to help in raising funds to pay for it and adapt it to the requirements of the Society. *I will be one of a thousand persons to give or collect £10 for this object.*"

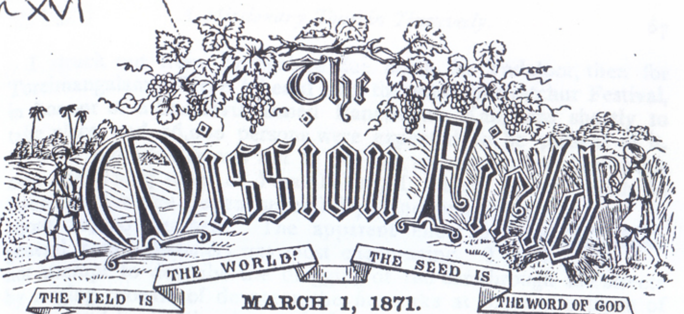
*Contributions (which may be spread over three years if desired) to the* NEW HOUSE FUND *will be thankfully received by the Treasurers, at the Society's present Office, 5, Park Place, St. James's Street, London, S. W.*

☞ *Friends willing to give separate articles for the Chapel and Museum, Books for the Library, or Furniture, are invited to write to the Secretary.*

### *The following Contributions have been already (20th January 1871) promised or paid:—*

| | £ | s. | | £ | s. | | £ | s. |
|---|---|---|---|---|---|---|---|---|
| The Archbishop of Canterbury | | | Rt. Hn. Sir Robt. Phillimore | 10 | 0 | E. B. Denison, Esq. | 20 | 0 |
| The Lord Chancellor | 50 | 0 | Hon. H. Walpole | 20 | 0 | A. A. Vansittart, Esq. | 20 | 0 |
| Rt. Hn. W. E. Gladstone, M.P. | 10 | 0 | Loftus Wigram, Esq. | 50 | 0 | Rev. T. Darling | 20 | 0 |
| Earl of Powis | 50 | 0 | T. Turner, Esq. | 50 | 0 | Warden of St. Augustine's College | 20 | 0 |
| Earl of Harrowby | 10 | 0 | Henry E. Pellew, Esq. | 50 | 0 | Mrs. Ernest Hawkins | 20 | 0 |
| Earl Nelson | 20 | 0 | Philip Cazenove, Esq. | 25 | 0 | Rev. S. S. Greatheed | 15 | 0 |
| Lord Rollo | 25 | 0 | Miss Turner | 20 | 0 | A Member | 15 | 0 |
| Bishop of Rochester | 25 | 0 | Thomas Greene, Esq. | 20 | 0 | T. Parry Woodcock, Esq. | 15 | 0 |
| Bishop of Lincoln | 25 | 0 | Hon. and Very Rev. the Dean of York | 10 | 0 | Rev. T. Fuller | 10 | 10 |
| Lord Lyttelton | 10 | 0 | Hon. & Rev. W. H. Lyttelton | 3 | 0 | Messrs. Cox & Son | 10 | 0 |
| Bishop of Newfoundland | 10 | 0 | Dean of Lincoln | 5 | 0 | Rev. T. Herbert (one of a thousand to give or collect) | 10 | 0 |
| Bishop of Capetown | 10 | 0 | Dean of Armagh | 5 | 5 | Rev. W. T. Beckett | 10 | 0 |
| Bishop of Guiana | 5 | 0 | Ven. Archdeacon Sinclair | 10 | 0 | C. Raikes, Esq. C.S.I. | 10 | 0 |
| Bishop of Gibraltar | 10 | 0 | Ven. Archdeacon Huxtable (in three years) | 30 | 0 | Rev. B. M. Cowie | 10 | 0 |
| Bishop Hobhouse | 10 | 0 | Ven. Archdeacon Ffoulkes | 3 | 0 | Rev. H. Wickens | 10 | 0 |
| Bishop Trower | 10 | 0 | Ven. Archdeacon Randall | 5 | 0 | Rev. W. Cadman | 10 | 0 |
| Bishop Chapman | 5 | 0 | Ven. Archdeacon Ormerod | 1 | 0 | Rev. W. C. Bromehead | 10 | 0 |
| Right Hn. Gathorne Hardy, M.P. | 20 | 0 | Rev. T. Randolph | 25 | 0 | Rev. J. Wood | 10 | 0 |
| Sir Edward Hulse, Bart. | 50 | 0 | F. H. Dickinson, Esq. | 25 | 0 | Hugh Birley, Esq. M.P. | 10 | 0 |
| Sir J. D. Coleridge, M.P. | 5 | 0 | Rev. Dr. Currey | 20 | 0 | W. H. Smith, Esq. M.P. | 10 | 0 |
| J. G. Hubbard, Esq. (for additions) | 50 | 0 | Rev. W. P. Trevelyan | 20 | 0 | J. A. Shaw Stewart, Esq. | 10 | 0 |
| | | | Rev. J. W. Irving | 20 | 0 | | | |

Vol XVI




MARCH 1, 1871.

CONTENTS.



## Summary.

MR. ROBERT CALDWELL, in his account of another *Missionary Tour in Tinnevelly*, does not tell, as in the narrative published last month, of the victorious progress of our faith. Thousands of persons who had never before heard the name of CHRIST, listened, indeed, gladly to the word of Life; but there was not time to do more than deliver the message, and then pass on. Sickness and death hindered the progress of the Mission party; and one of their number, a native Catechist, after fearful sufferings from cholera, died in peace.

How is it that, after efforts and sacrifices made for their conversion, which, though most inadequate to our opportunities, are yet in themselves considerable, so few Hindoos and Mahomedans are brought into the Church's fold? One reason is, that too few, even of religiously disposed Englishmen, know or care to learn "*how to treat the natives of India.*"

A Bishop and a staff of clergy are needed in the *diamond fields in South Africa.* It is some satisfaction to know that the immigrants are even now cared for by Archdeacon KITTON, who gives a very valuable account of the religious state and prospects of the diggers. In December he put their number at ten thousand; but the Bishop of BLOEMFONTEIN, in a speech delivered in Ripon at the end of January, stated that their numbers reached fifteen thousand. A letter from the Bishop of GRAHAMSTOWN shows both his great anxiety in this matter, and the gravity of the case.

The converts in *Guiana* have been much pleased by the presents which friends in England have made to them of Church bells.

The Journal of Bishop Kelly completes his account of a three months' *Visitation Voyage*—toilsome and not without danger—during which he sailed in the Church ship round the coast of Newfoundland, and along the shores of the Labrador. Each voyage costs 400*l.*; and the heavy expense obliges the Bishops to make their visitations, as a rule, biennial instead of annual. Readers of the Bishop's Journal will see how untiringly he labours, not only in his more strictly Episcopal work, but also in the ordinary duties of a travelling Missionary; and it is hoped that some of them may contribute to a fund which it is now attempted to raise, in order that these visitations may be made every year. Several friends in England have already agreed to raise 5*l.* apiece annually towards the expenses of the Church ship.

A letter from the Rev. W. Crossland tells of *War and Pestilence in Borneo*—trials which have shown how Christian faith trains men in kindness and brotherly love. Though it is among the Dyaks that the Gospel has chiefly made way, there are also Chinese converts, and Catechist Ching Chong works well.

Part of a Sermon delivered in Canterbury Cathedral, on the third Sunday of last Advent, by the late Dean Alford, is printed as a *Plea for Missions*. It treats of the present fruit of the Society's past colonial work; and of the duty and blessing of helping in spiritual as well as in corporal works of mercy. We may not, indeed, neglect either, though each reacts upon the other, and each is, in a measure, both a cause and a result of moral and spiritual growth.

## A MISSIONARY TOUR IN TINNEVELLY.

THE last number of the *Mission Field* contained a journal in which an account of a Missionary journey was given by Mr. Robert Caldwell. Shortly after his return, Mr. Caldwell started on another similar journey. He says: "I have not the heart to write a journal of this tour. The rough sketch which I send with this represents the place where, with my own hands, in the presence of some 150 heathen, I buried one of my two catechists. I set out from Erungalore, full of hope, on the 12th of August, with the intention of making a long and extended tour through the loneliest portions of the Perambaloor Taluq. I took with me two tents and three bandies. I was unaccompanied by any European, but was assisted by two catechists. I also took with me four boys for the purpose of singing Christian Lyrics in Tamil, so as to collect large crowds in the villages or towns I might visit. Besides these, there were with me a Lascar, a Peon, a servant for myself and one for the boys, a messenger, and three bandymen.

*The Mission party.*



I struck out from Erungalore due north for Padaloor, then for Toreimangalam. Here I heard that the great Siruvatchur Festival, in honour of a She-devil named Ranabuthra Kali, was shortly to take place, and 16,000 persons were expected to be present at it. Such an opportunity was not to be lost, so, after a few days' work near the Taluq town of Perambaloor, I traced my way south to Siruvatchur, where I spent several days, and preached to about 10,000 heathen. The apparent effect on the general mass of listeners was most encouraging. I shall not attempt to describe the dragging of the car through the streets by surging crowds of devotees, the fireworks at night, the blaze of torches and lamps, the dances in honour of the demon, the solemn bathings in the sacred tank, the incessant din of song and horn and cymbal and bell, the regular detonations of a sort of four-barrelled cannon, the market, and especially the wonderfully beautiful illumination of the Temple tank, wherein—as I ascertained after a careful computation—about 18,000 lamps must have been lit at one and the same time. I pass over all this. Our work was too arduous to admit of much attention to mere sight-seeing.

*Preaching at a heathen festival.*

At the close of the festival we left Siruvatchur, and proceeded north to the once famous town of Vâlikundapuram—now a decayed village with a well-nigh deserted temple. But my late work had been too much for me. I was struck down by fever, and was useless for several days, only able to proceed northwards to the lonely and beautiful river the Vellar, to labour in towns never before visited by any Missionary of our Church. On reaching Anduthoray, one of the towns on the Vellar, I felt much better. But now the rain came down. One of my carts was upset, and my tents were thrown into a channel swollen with late freshets that crossed the road. I heard vague reports of the cholera in the east of the country where I was, and as the increasing rains would soon render the so-called roads near us wholly impassable, I set my face southwards.

*Travelling under difficulties.*

The next day, the 23d of August, we all went to Ogalore in the morning, and preached there to 500 heathen. We then returned to Anduthoray, where our tents were pitched. A little after noon the tents were struck, and preparations made for our journey. At 3 P.M. we started. Our road lay through Ogalore, where we preached in the morning. Shortly after leaving Anduthoray, Santhappen, one of my catechists, who had that very morning preached at Ogalore, a quiet earnest and pious man, told me that he had been taken ill. Though I thought there was little the matter with him, I gave him three-fourths of a cholera pill—one used with great success in South India—composed chiefly of acetate of lead and opium. Our bandies now came to a deep muddy hollow, where they all stuck fast, up to their axletrees in mire and water. I got out of my bandy to ask some passers-by to help, when, as he stood beside me, Santhappen was again suddenly taken ill. I saw at a glance that it was the cholera, and at once gave him

*Santhappen's illness.*

another pill, and poured some brandy and water down his throat. Again and again he was seized, and lay down on the ground. I turned now to the bandies, to try to extricate them, when, to my horror, two of the bandymen almost at the same moment reeled down, one clutching a bandy-wheel, the other rolling himself on to a bank in the agony of a frightful spasmodic vomit. I felt that if I betrayed agitation my followers would be seized with panic; so, keeping a calm front, I removed my poor catechist to a neighbouring threshing-floor, and laid him under a tree, gave a strong dose of brandy to the bandymen, and, after much labour, got the bandies extricated. During this time I had again dosed Santhappen, who however had become frightfully emaciated, and was sinking fast. I now called all my party round me, and in the presence of some thirty heathen who had crowded to the place, prayed aloud to the Father of all to be merciful to us in our sorrow and extremity. The people, the boys especially, wept. Our prayer-books were in the bandies in our boxes. I was therefore forced to pray without the Church's written aids; yet I prayed in the spirit of the office for the Visitation of the Sick.

Cholera.

As I kept my hand on Santhappen's pulse I had an idea of his general state, and felt, when I rose from my knees, a slight change for the better. I said, 'You know, Santhappen, the Lord JESUS died for our sins; is your heart set upon Him?' He answered, 'Have I not believed in Him?—my LORD, my GOD, He died upon the Cross for me. O GOD, forgive me my sins. Lord, we have come to preach Thee to the heathen, have mercy upon them,' and much more to the same effect. Thus, half an hour slipped by. I had sent to Ogalore for a bed, so that I might remove him into the village Savadi, and in the meanwhile kept him quiet, gave him a pill or two more, and adopted the usual means for infusing the necessary warmth into his extremities. But the pulse now left his wrist and ancle, while I felt the region of the heart grow hot. His mind was unclouded, though the sound of his voice grew feebler. Only once I found him wandering. He thought he was preaching to the heathen, and quoted his favourite text, '*What shall it profit a man if he gain the whole world and lose his own soul?*'

A present help in trouble.

We removed him into Ogalore in my bed. On the way, one of my bandies was overturned in a ditch. I gave Santhappen in all eight pills, the limit possible. We again prayed round him in the Savadi. He kept asking for 'sour water' in his awful thirst. There were 200 heathen round us, some saying with jeers, 'Ha, ha, our gods have paid them out for preaching against them.' At 3 A.M., after fearful sufferings from cramps, Santhappen died peacefully.

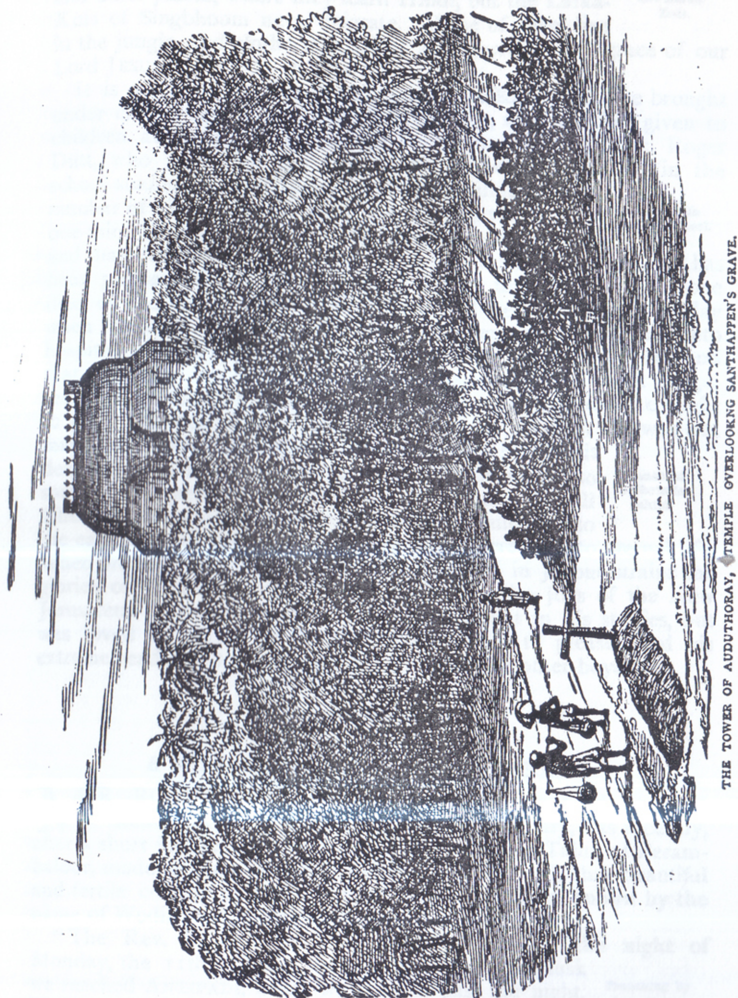
Death.

Seven hours after, at 10 A.M. I said the Burial Service over him. I cut down a tall straight tree, had it shaped into a cross, and planted it over his lonely grave—thinking the while that my turn would come next—for I was greatly exhausted by fasting, fatigue, and anxiety. I was chiefly anxious about the safety

Burial.



of the little boys with me. After burying Santhappen we returned the way we came by quick stages to Erungalore, suffering much on


THE TOWER OF AUDUTHORAY, TEMPLE OVERLOOKNG SANTHAPPEN'S GRAVE.

the way from violent rains. We reached Erungalore on the 26th of August. So ended my tour."

VaXVI

Prayer Book in Hindi cannot be obtained in large numbers, and is too expensive for ordinary use. I have also worked on some other translations of late. I have been giving as much time as I could spare to learning the Mundári language, and have made some progress, but not so much as I had hoped, as I found it difficult to get a good teacher. It is important to secure a good talker when a language, without a single book, has to be learned.

Translations.

"The last quarter has been our rainy season, so that little district work has been done. I have, however, paid two visits to distant villages. In August I went to Mùrher, 28 miles from Ranchi, where there was a good congregation, of whom 115 received the Holy Communion. Here I baptized ten adults and eight children. I again visited this village in September to marry a couple, and went on to Mananghadda for the Sunday services. Here there were 93 communicants; but the people of this village are very negligent in sending their children to school, and in attending the daily prayers. In these villages, where we had to assemble the people under trees or in small huts, we have now buildings of mud or sun-dried bricks, in which there is ample accommodation for the people. Many places in the district are, however, still without a prayer house."

Outlying Villages.

We learn further particulars relating to the village Christians, and to some of the more barbarous of the Kol tribes, in a characteristic letter written by the Rev. F. KRUGERS from Chayabassa Singbhoom in October:—"In July I visited the Christians in their villages. During the last quarter very little has been done, owing to the heavy rains. There are many hill-streams in Singbhoom, and as there are no bridges travelling is almost impossible, for the streams are constantly overflowing after the heavy showers. I am sorry to inform you that one family has fallen back into heathenism, and two young men have been excommunicated for adultery. Our congregation consists of 151 baptized souls. During the last three months five children have been born of Christian parents, and no deaths have taken place.

"The brethren from Ranchi sent us, several times, books, but, as there are no Hindi New Testaments in Ranchi, I should be very thankful if any Christian friend would be so kind as to supply me with fifty or more copies. Maps are also needed for the school. Fifteen persons are preparing for baptism, and I believe that as soon as an ordained Missionary from Ranchi can come, they will enter the Church of CHRIST. During the last three months we often visited the Chyabassa Bazaar, and preached the Word of GOD there, as also in the villages round about. The Larka-Kols have no written language, and, as there are in Singbhoom more than 200,000 who do not understand a single word of Hindi, I hope a Missionary may be sent to them who is able to make books in the Larka-Kol language. Singbhoom is very different from Ranchi, because education has for a long time been given in the town of Ranchi, but not in Singbhoom; also the Mundari Kols of Chota Nagpore, often go to Calcutta, Assam, and other places, where they learn Hindi, but the Larka-Kols of Singbhoom never migrate. Some of them live in the jungle, and clothe themselves with leaves. The grace of our Lord JESUS CHRIST be with us all."

Bazaar Preaching.

The Larka Kols.



It is much to be wished that the Larka-Kols could be brought under careful and loving Christian training, such as that given to children at Ranchi in the school under the charge of Mr. Roger Dutt, who wrote, on the 27th of September:—"Progress in the school studies has been much hindered by illness. The number of sick in the hospital has recently varied from one-third to one-half of the total number of children, and has sometimes been even more than that. But the Lord has been pleased to call only two from among them to Himself: one died of cholera, and the other of fever. I well remember the day when Thomas, the boy who died of fever, was to be sent into hospital, how he implored me to allow him to remain in school, and that only after much entreaty and persuasion did he consent to go, the reason being, as he said, because his master told him he ought to go. The dear boy never came out of the hospital. It was not many days after that we were called to pray beside his death-bed. The last words he spoke were in answer to some of the questions put to him by our pastor. We all followed his body to the grave, where we committed it to the earth, in full and certain hope of the resurrection to eternal life. When we had done that the children sang out in joyous strains the glories of CHRIST'S triumph over death, and the joys of the New Jerusalem. Thomas was not particularly bright in his studies, but was loved by all of us for his general desire to please, and his extreme readiness to undertake any work for the other boys."

Sickness in Ranchi School.

Death of a Christian child.

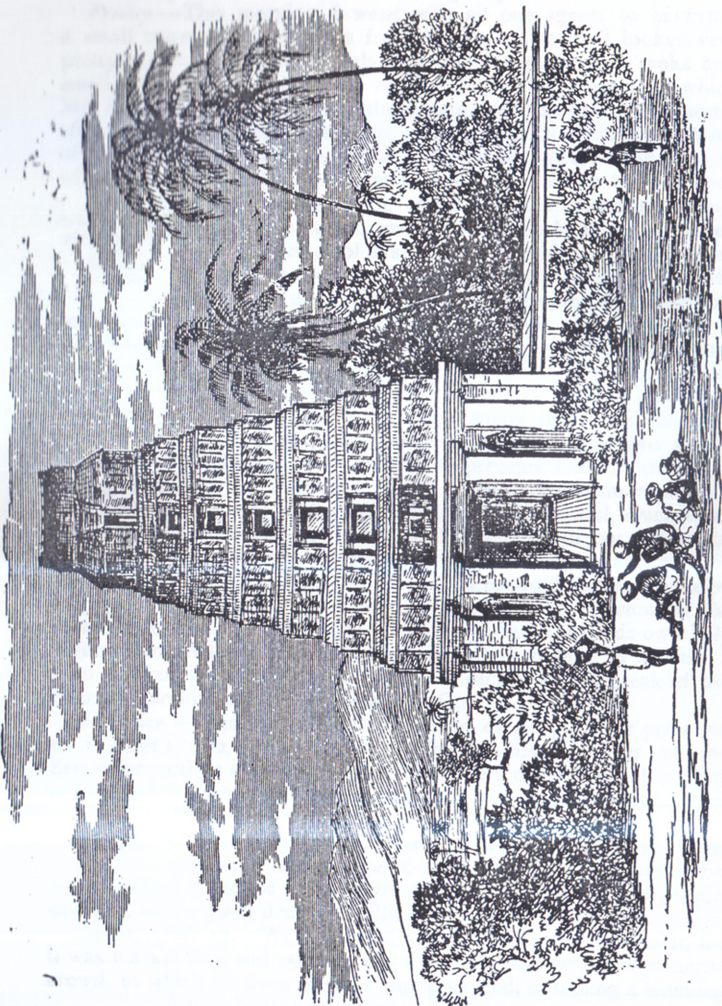
## A MISSIONARY TOUR IN TINNEVELLY.

MR. ROBERT CALDWELL, son of Dr. Caldwell, and late student at St. Augustine's College, Canterbury, has recently, after a short journey through parts of the adjoining Taluq of Perambaloor, made a three weeks' Missionary tour through that beautiful and fertile country on the north-east of Trichinopoly, known by the name of Wodiarpalliam Taluq.

"The Rev. C. Kohlhoff and myself started on the night of Monday, the 11th of July, 1870. On Tuesday at dusk we reached ANEIPADI, where we were to pass the night. The road had been rough, and we were weary, but, as many villagers crowded to see us, we lit our lamps and lanterns, and began to preach. In a short time more than 500 people crowded to listen to us. After speaking to them for several hours, I took

Preaching by lamplight.

a walk through the village, and conversed with several clusters of villagers. As the night was balmy and beautiful, we spoke till past



TEMPLE TOWER, VALIKUNDAPURAM, PERAMBALOOR TALUQ.

midnight, and sang together many Tamil lyrics, which served to instruct the people while keeping their attention alive.



*Wednesday, July* 13.—This morning we arrived at ARIALUR, an important tow which has not been visited by a Missionary of our Church for fif years. Here we found our tents pitched in a delightful grove of lian olive trees. The country around is open and fertile, here ar there absolutely lovely. Here your eye rests upon a glittering lakelet, there upon the tower of a temple rising grey out of a sea of dark green foliage. About noon, we had an interesting conversation with Gramu Mooneif, a Brahmin of some intelligence, who came to visit us. In the evening we preached to a crowd of 250 persons in the Bazaar Street; and then had an amicable controversy with a native merchant, and with a Brahmin youth who had received his education from Mr. Marsh, at the Tanjore S.P.G. High School. To this youth, as knowing good but holding to the evil, I had occasion to speak severely, and I hope with some good effect, quoting the well-known aphorism of Tiruvalluvar, which may be thus rendered:—

**Stree Preachi g.**

> To him in learning, say, what profit lies,
> Who worships not thy feet, O pure All-wise!

*Thursday.*—Mr. Kohlhoff went this morning to Tamareikulam, where he preached to some 50 people. This evening he accompanied me to ALINAGARAM, where we collected a crowd of 200 people, and preached to them at great length. Here again we obtained a most patient and attentive hearing from the people. On my arrival a man came to me suffering from the bite of a scorpion: I did what I could for him, and then commenced my discourse with a reference to that sharp sting of sin for which there is no remedy save the Atonement of our Blessed Lord and Saviour JESUS CHRIST. As night was coming on, and we were about to leave the village, a man sent for me, to speak to me privately. He told me he was an Asarier, or skilled workman, and was convinced of the truth of Christianity. He had that day attended the service of our Church for the first time in his life, and had bought a Prayer Book. He wished us now to come to his house to pray there with his wife. We went at once. The man, we found, could repeat the Lord's Prayer, and produced a couple of well-thumbed Tamil books of a Christian character. Let not people say that the Society has done nothing here in the way of evangelization. This man, and a hundred others I have met in a like manner, are the fruit of the life-long labours of a native clergyman, Mr. Vedanayagam of Tanjore, a great and holy man, and a most zealous evangelist, who I fear has not been properly valued by many persons because he is somewhat uneducated. He is now dying. The last time I saw him was when we were both present at a celebration of the Holy Communion in Tanjore Church. He was so weak that he had to be led to the Altar by the hand. The old and feeble man will soon be taken away, but his reward will indeed be an enviable one. The Asarier in whose house we prayed received his first glimmering of light from Mr. Vedanayagam ten years ago, though it is questionable whether,

**Life-work of a native pastor.**

if we had not visited him, he would ever have advanced beyond a secret belief in the truths of Christianity. He now has promised to seek shortly for the illumination of Holy Baptism.

*Friday.*—This morning I went with all our agents to MATTUR, a small town about 4½ miles from Arialûr. The road looked very pretty in the grey light of early dawn, as it wound past tanks and small temples and clusters of trees. In the first crowd to which Mr. Kohlhoff and I preached, there were over 500 listeners: shortly after I spoke to some 80 more in another part of the town. Most of these I found to be Asariers of the same stock as the man in whose house we prayed, and who had also come under the influence of Mr. Vedanayagam. After long and earnest reasoning, quiet conversation, and vehement declamation, I gained from ten householders of the Cummaler caste a promise to put themselves soon under Christian instruction. My heart leaps up with hope. In the evening Mr. Kohlhoff, myself, and the agents preached to 200 people in a large stone-built chuttrum in Arialûr. I then visited a native gentleman whose house is quite like a European bungalow, with its punkahs, easy chairs, and other comforts. For more than an hour I conversed with him on religious matters: a great many of his friends were present. He seemed specially impressed with my assertions to the effect that no religion save Christianity presents GOD to man as a loving, merciful, just and holy Father; while Hinduism represents God as severe, harsh, implacable, loveless though lustful, cruel, false, treacherous, beautiful indeed in form and strong in limb, but a continual source of all unmentionable abominations. I saw that the man did not resent this strong language. I went on to prove my assertions by relating what is stated concerning Brahma, Siva, and Vishnu in the sacred books of the Hindoos; explaining that it was his own holy writers who reviled the gods they wished their people to adore. I then showed in how different a tone our sacred writers speak of the character and actions of our Incarnate GOD.

**Ten householders place themselves under Christian instruction.**

*Saturday.*—This morning great numbers of people were preached to in CULATHUR and Arialûr. The younger brother of the Zemindar paid us a lengthy visit, listened very carefully to all we had to say, and then, to our surprise, stayed to our usual mid-day service. This evening we had much disappointment. We went to Cuttur, a weary way over a wretched slip of desert country. The village is poor, the people unintelligent. We preached in two or three different places to 200 or 300 people, and met with a good deal of cavilling.

**A disappointment.**

*Sunday, July* 17.—We spent the whole of this day in Arialûr, for it was market day, and our tent was made the nucleus of an immense crowd, to which we from time to time preached, obtaining a listening from about 500 people. One came to our tent, was spoken to for several hours by Mr. Kohlhoff and myself, and at the end said he would join us, and become a Christian. He seemed in earnest: we gave him the

**Preaching makes converts.**



Creed, the Lord's Prayer, and the Ten Commandments to learn. We are to visit his village—Atûr—in a fortnight. The Zemindar's younger brother was again present at Divine Service. There is something in this. The conversion of this man would, without doubt, result in the conversion of hundreds more. Great numbers of men, chiefly Asariers from neighbouring villages, have come to us to inquire about the truth of Christianity. Several from Mâttûr have promised to come over very soon. I intend, in three or four weeks, to pay Mâttûr a special visit. This day has shown me, in the case of the man from Atûr at least, the direct influence of appeals to the conscience through preaching. We have had hard labour the whole day: the noise of the crowds surging through the market has been incessantly in our ears: we have scarce had leisure to snatch a hasty meal. But we forget weariness as we think of the magnitude and blessedness of our work.

**Inquirers.**

*Monday.*—This morning we struck our tents, and proceeded to ANANTHROADI, on the way to Wodiarpalliam. I am now on entirely new ground, and am preaching in places never before visited by any Missionary of our Church. For three hours during the heat of the day my agents and I preached to thirty or forty men of the village, who came to see us in the chuttrum where we had found shelter. In the evening Mr. Kohlhoff, the agents, and I preached long and earnestly to 200 heathen in the streets.

**New ground.**

*Tuesday.*—This morning we reached our tents, and pitched in a cool tope near JAHENCONDASHOLAPURAM. Soon after our arrival we had a visit from Daniel Pillai, the Police Inspector, an intelligent and worthy man, an earnest Christian, who is almost alone as a member of our Church in this large and beautiful Taluq. In the evening we preached to about 300 people in the streets. I walked in the town afterwards, and met a group of Asariers, to whom I conversed about our blessed religion for a long time.

**Preaching and discussion in the streets.**

*Wednesday.*—Mr. Kohlhoff and several agents went to Valiam this morning and preached to 200 people. I was unwell. In the evening I preached at KULATHUR to between 300 and 400 people, who heard us patiently and intelligently. The village, surrounded by magnificent trees, tamarinds, portias, and margosas, is the very picture of rural beauty. Each house has its little garden in front, and has an air of neatness and comfort seen in few Hindoo villages. We went away greatly pleased with the people and the place. This night we went to the Tashildar's house at Jahencondasholapuram, where we spoke to him, and sang Christian Tamil lyrics till it was nearly midnight. Several of his neighbours came to listen.

**Attentive hearers.**

*Thursday.*—The village of Kunnerpalliam was visited this morning, and also a large village a mile and a half to the east of Jahencondasholapuram, the name of which I cannot remember. In the first place only thirty persons were preached to, while in the latter fully 300 heard, probably for the first time, the Word of Life from the lips

of Mr. Kohlhoff, myself, and the catechists. This evening we all preached in KALUVANTHONDI. At first we had only a small crowd round us, but in a short time fully 400 people were listening to our preaching. A village festival was being held in honour of the rustic god, in this case an *Amman* and a *Karuppan*, that is, a devil and a she-devil. Two gaudily tricked out idols came driving past us in cars, with dancers in front and tom-toms behind. Picture this quiet little village, leaf embowered, a group of men and women listening to our preaching, while suddenly a rabble rush into sight, bearing aloft, with singing and shouting, the flimsily-bedizened figures of two devils.

**Preaching at a Devil Festival.**

*Friday.*—To-day we went to GUNGACUNDAPURAM, a village surrounded by magnificent tamarinds and Indian olives, over which, as we approached, we saw the tower of its temple, which formed the central feature of a scene of extraordinary beauty. To the right we noticed bright gleams on a little lake, called from its beauty Pou Yeri, that is, the Golden Lake. The ground was covered with shrubs, bearing on their branches beautiful clusters of a dark blue blossom, the Kasam Pu. There are two fine temples in the village, one of which is graced by a tall tower of unusual grandeur. This temple, dedicated to Siva, is built of solid stone, and surrounded by numerous representations of Hindoo divinities, most of which are carved—some beautifully carved—out of single blocks of stone. The temple well was to me the centre of interest. It has given to the village its long name, which means, "The town in which the Ganges is born." Our work in this scattered village was of a twofold character. We engaged the priests of the temple for a long time in religious conversation. We also preached at some length to the villagers at a little distance from their temple. In this village, as in many others in the neighbourhood, we received great help from Daniel Pillai.

**Temple of Siva.**

*Saturday.*—This evening our agents preached in a little village called Melaqudierappu. Mr. Kohlhoff and I preached to about 100 persons assembled in front of the cutchery, Jahencondasholapuram.

*Sunday, 24th of July.*—There was early celebration of the Holy Communion in one of our tents this morning; there we received fresh grace and strength for our work. This evening we sent two of our agents to visit Kulathur, a village in which we have good hope of Christianity soon taking root. The catechists tell me they preached to fifty people there. We went into Jahencondasholapuram, where we preached to 150 people.

*Monday.*—To-day we went to WODIARPALLIAM, with the intention of staying there the whole day. In the morning we preached there, in the street, where the bazaar is held, to 250 people. In the evening we went to a place where a street met two roads, near the Zemindar's 'palace.' In a short time we had the astonishing number of 600 men gathered round us. Most of these were very well to-do, respectable, and intelligent men. As we were preaching, one man stepped to the front, contradicted everything we

**Preaching to six hundred heathen.**



said, and declared that even to listen to the dogmas of a religion other than their own was sin. After he had spoken for some time, I asked him what his religion was. He answered, 'The religion of the Vedas Shastras and Paranas." I said, "Well, your Vedas are written in Sanscrit; thus to know your religion, you must know Sanscrit—do you?" He hesitated, and then said "Yes." I saw from the man's manner, and from the fact that he was a Brahmin, that to save his credit with his listeners, he had told a lie. So I at once asked him to translate a slokum from the Behavadgita, which had somehow stuck in my memory. The man, speechless for a time and utterly confounded, said at length that he could not. "Look at this truthful man," I cried to the bystanders, "he does not know the language of the Vedas, and yet says you are not to listen to those who know what they are talking about. It is surely a holy religion that needs the support of lies, and has for its preachers men who do not understand the language in which it is written! The people laughed. One of the bystanders said, "O Sir, he is but an ignorant rustic," and the man stepped away, covering his face in his hands, leaving us free to continue our address to that large concourse of intelligent men, to whom we preached CHRIST crucified, till, with the setting sun, the gathering rainclouds made us hurry away for shelter. As we reached it the storm broke, and night came heavily down, with loud crashes of thunder, accompanied by sheet and forked lightning. As the storm was clearing away we left Wodiarpalliam in our country carts for Kolapulloor, a town about twenty-five miles distant.

*Tuesday.*—The rains had left the roads in a frightful state. Our bandies were constantly delayed during the night in holes and slushes. At 8 A.M. I was still at a great distance from Kolapulloor, being slowly dragged by tired bullocks through a lonely and unpopulated country. I got out of the bandies to save time by walking to my destination. At 10.30 A.M. I reached Pogore. I was glad to avail myself of a large tree in the centre of the village, and to breakfast off a cheroot and some water. The people of the village soon came crowding round, and I preached for about an hour to about 120 persons. I was much interested in the ingenuous character of the poor villagers, their questions, and their evident desire to hear more, and left them, promising to return. As it was past noon on a breezeless day when I reached KOLAPULLOOR, after a walk under an unclouded tropical sun, I was thankful to have escaped sunstroke. This town, in the north-west of the Wodiarpalliam Taluq, was visited nine years ago by Mr. Kohlhoff. We preached here in the evening to 500 or 600 souls.

**Village Preaching.**

*Wednesday.*—This morning I accompanied Mr. Kohlhoff and Mr. Sinnapen, his colleague, who has joined us for a day or two in our work, to Pogore, where we preached to two separate crowds, numbering in all about 200 souls. To-day I sent an agent to Atûr to inquire after the man who came to us at Arialûr, wishing to turn Christian. The agent, after preaching in Atûr, returned

with this convert, whom Mr. Kohlhoff and I examined. He knew the Creed tolerably well, but not the Ten Commandments. He greatly pleased us by his apparent stedfastness. He will, doubtless, soon be baptized. His mother came with him, lamenting, cajoling him, imprecating, reasoning—all with the intent of shaking his resolve, and all to no purpose. To-day I also sent two agents to Mâttûr, to inquire into the state of the Asariers there. Mr. Kohlhoff and Mr. Sinnapen have been obliged to leave me, to attend to matters connected with their Mission agents.

Converts.

*Thursday.*—This morning the agents preached to a good number of persons in an adjacent village. In the evening I preached in Melapulloor, a large neighbouring town, to a crowd which contained quite 500 souls. *Friday.*—This morning I preached to some 300 persons near a little roadside temple in KOLAPULLOOR. My catechists returned from Mâttûr with great joy. Three headmen of the Asariers (of the Cummaler caste) accompanied them. They had also stayed at Arialûr, and had been received with great hospitality by the brother of the Zemindar, who told them that he had resolved to embrace Christianity as soon as possible. I spoke for many hours with the Asariers, who made a deliberate proposal, as representatives of the caste in Mâttûr, to the number in all of more than 100 souls. It was this. They wished to put themselves all under Christian instruction. They asked me to send them a catechist, and at once I promised to send two. They told us that ever since our visit, three weeks before, they had endured great persecution, because they had heard us gladly, and spoken openly to the villagers of their belief in Christianity. They had been robbed. Their landed property had been falsely claimed. Their house vessels had been broken, and some of their people had been assaulted. They implored me to come to pitch my tents in Mâttûr. This I promised to do when possible. This evening we struck our tents to return to ERUNGALORE, as all my supplies had run out. On the way, at Melapulloor, I preached to about 100 souls. Next day I reached Erungalore safely and well. I shall not easily forget the three weeks' tour in the Wodiarpalliam Taluq.

A hundred heathen beg for Christian teaching.

*P.S. Aug.* 1.—Two catechists have been sent to instruct the Mâttûr people. *Aug.* 9.—I hear unsatisfactory reports about the Asariers at Mâttûr. They are at present so troubled about worldly matters, marriages, lawsuits, and what not, that they wish their instruction to be delayed. I hope to visit the town. I have just now seen two headmen, who are evidently very sincere in their wish to become catechumens, but they say they are enduring great persecution. I have spent the last week in meeting the M. D. C. Secretary at Trichinopoly, and in a visit to Tanjore and Kediarpuram in order to procure suitable agents and to arrange about future work. It is my intention, as soon as I have got my supplies, to proceed to the least frequented parts of the Perambaloor Taluq, and also, of course, to Mâttûr.

Persecution of converts.



## AUCKLAND, NEW ZEALAND.

AN address delivered, on October the 24th, by the Bishop of AUCKLAND at the opening of the second session of the Fifth Diocesan Synod has been printed at Auckland, at the office of the *Daily Southern Cross.* After expressing his sense of the kind manner in which he had been received, and adverting to the loss sustained by the diocese through the acceptance of an English see by Bishop SELWYN, and of an English living by Archdeacon LLOYD (of Waitemata), and giving particulars concerning the ecclesiastical condition of parishes, the Bishop urged the great importance of increasing the resources of the Home Mission Fund without delay. "The object of the Home Mission is not only to assist the members of our Church in poor districts to maintain ministers for themselves; but, even more, to send Evangelists to those parts of the diocese from which no cry for help reaches us—districts in which we have to begin from the very beginning by awakening in the hearts of the people a desire to know "the things which belong unto their peace." Men are even more needed than money.

English clergy.

"For some years to come we shall have to seek clergymen to fill vacancies that may occur, and to begin new work, mainly from England, and must accordingly provide money for passage and outfit to those whom we would invite to come over and help us; and I cannot doubt that the necessary funds for this purpose will be forthcoming . . . I shall hope, however, to receive, from time to time, suitable candidates for the ministry from amongst the young laity of the province; especially when we possess, in the diocese, the means of giving them a regular training in theology at St. John's College." The trustees of the College have made arrangements for opening it at the beginning of the year 1871.

Clergy are needed in increased numbers for the Maori Christians. The Bishop has been informed by the Secretary that the *Church Missionary Society* do not intend to send any more Missionaries to New Zealand. He does not, however, contemplate the abandonment of any posts on that ground. He hopes that young Maories fitted for the work may be induced to offer themselves for ordination. The accounts of the religious state of the Maories received from every part of the diocese are most hopeful. Many of the apostates amongst the tribes to the south-east of the Waikato lament their error. At Waimate fifty Maories attended service in September, whereas the number four years ago was twelve. At Kaitaia about 100 Maori children and thirteen adults were baptized during the year.

Maori clergy.

After giving a hopeful account of the work of the Melanesian Mission in Norfolk Island, and in the islands scattered over the Pacific, the Bishop spoke of the exertions used in New Zealand in aid of the Mission in words which, though used with a special local reference, apply generally to Mission work everywhere:—

"We may regard this, indeed, as the foreign department of our work for

roused to a sense of its duty, and that, however imperfectly, it is, I trust, earnestly and honestly endeavouring to do it.

"But in this, as in all practical matters, societies, whether political or religious, must needs act by instruments; and, in the matter of Missions, the Society for the Propagation of the Gospel is the instrument of the Church of England. In other communions this is undertaken, and oftentimes with great success, by the direct and immediate agency of the Church or the communion itself. It is so, I believe, at Rome, and certainly the history of Roman Missions and Missionaries is one of the brightest chapters in the somewhat chequered career of that Church. It is undertaken also, in this more direct way, by other religious bodies among ourselves, and there, too, I believe, with great success, and much blessing upon it from on high. But for the Church of England this work is done by the Society for the Propagation of the Gospel. It was incorporated some 170 years ago for this very purpose. The official President of the Society is the Archbishop of Canterbury, and the official Vice-presidents are the Primates and Suffragan Bishops of the Church of England either at home or in distant lands. Every Missionary is examined before he is sent out by a board of persons appointed by the Archbishops of Canterbury and York, and the Bishop of London: and every Missionary, when he goes to a foreign country which is under the jurisdiction of a Bishop of the English Church, is, of course, under that Bishop, and can only minister according to the license given by him. It is, therefore, as far as it can be in the nature of things, a representative of the Church of England, and it is the representative of the Church of England in the field of Missions. I have every reason to believe that the Society does its work without any tinge of bitterness or any sectarian narrowness, and it works, in consequence, most successfully. It is, therefore, in my judgment, the duty of all persons to support it; and if we believe in the Church to which we belong, if we believe in the Blessed Lord Whose name we bear, and Whose religion we profess, it is our duty, in this or in some other way, to support those who are engaged in carrying the knowledge of both to the most distant regions of the earth. We clearly neglect a most important part of our duty if we do not support the Missions of the Church of England in this plain, practical, obvious, and common-sense manner.

"I know, of course, perfectly well, that it would be possible for me to appeal to your feelings. I know I might tell you of those who deserve and demand your support, who have given up home and country, who have parted from friends and kinsmen, and who have cheerfully laid down their lives in the earnest endeavour to carry the glad tidings of the Gospel of Christ to men who knew them not. But I deliberately and intentionally refrain from any such appeal, because I would rather appeal to you upon the broad and simple ground of DUTY. I would rather ask for your support because it is right you should give it—right, for the reason is so plain that no man in earnest can help understanding it."



## AN INDIAN WAY OF TEACHING THEOLOGY.

FROM THE "PARISH MAGAZINE" OF COWLEY ST. JOHN.

A MAN went to a Darwesh and proposed three questions. "1. Why do men say that God is omnipresent? I do not see Him. Show me where He is. 2. Why is man punished for crimes? He has no free will, for he cannot do anything contrary to the will of God. If he had the power, he would do everything for his own good. 3. How can God punish Satan in hell fire since he is formed of fire? Fire cannot hurt itself." Upon this the Darwesh took up a large clod of earth and threw it heavily on the man's head. The poor inquirer being thus foiled in his search for truth, repaired to the Kazi with his complaint. The Kazi summoned the Darwesh. "Why," said the Kazi, "did you throw a clod of earth at this man's head instead of answering his questions as you ought to have done?" The Darwesh replied, "That was my answer to the man, and the best answer I could give to his questions, one and all. He says he has a pain in his head. I cannot see it. Let him show me the pain, and I will make God visible to him. Then he comes to you with a complaint against me. Now what right has he to do that? I have no free will, and he has no right to have me punished, because God made me strike him. And then, how can earth hurt him? for he was made of earth. Earth cannot hurt earth if fire cannot hurt fire."

The inquirer was not likely to forget his lesson.

## FAREWELL SERVICE.

THE Society took leave of a party of Missionaries on Wednesday, 22nd September. Holy Communion was celebrated in the Society's Chapel, and a short address took the place of the sermon. There

were forty communicants. The Missionary party included the Rev. Dr. Caldwell and Mr. A. Margoschis, of St. Augustine's College, for Madras; Mr. J. Isaacson, of St. Augustine's College, for Assam; Miss Stanton, for Burmah; Miss Alice Hoar, and Miss Cattell, for Japan. Miss Dobson would have been present, but was compelled to sail on the preceding Monday, the 20th, to take her part in the Zenana work carried on in Bombay, under the auspices of the Ladies' Association.

## DEPARTURE.

The Rev. T. W. Windley, M.A., left on October 21, from Southampton, for Calcutta and Rangoon, his ultimate destination being Tounghoo.

## ERNEST HAWKINS PRIZE AND GIFTS.

The Subject of the Essay was "*Slavery and the Duty of the Church with regard to it.*" The Prize, adjudged to Mr. Isaacson, consisted of Hooker's Works and Bingham's "Antiquities." The gifts adjudged to Mr. Lateward, Mr. Brookes, and Mr. Hobbs, were Bingham's "Antiquities," "The Life of Bishop Patteson," Denton's "Commentary on the Epistles," and Blunt's "University Sermons." The Examiner was the Rev. R. H. Rowley.

## Wants.

FROM BRISBANE the Rev. J. W. Warr writes that he is in great need of a portable service of plate for the celebration of Holy Communion in the bush; and an altar-cloth (size 6×3). The Rev. G. Billing asks for 50*l.* to enable him to complete his church at Ramnad.

## REPORTS RECEIVED.

Missionary Reports have been received from the Rev. J. W. Garland, of the Diocese of *Montreal*; F. R. Murray of *Newfoundland*; J. Legg of *Capetown*; W. Greenstock of *Grahamstown*; D. E. Robinson of *Maritzburg*; T. Button of *St. John's, Pondoland*; Tara Chand and W. Luther of *Calcutta*; T. Christian, C. de Mel, F. de Mel, J. de Silva, C. Dewasagayam, A Dias, F. D. Edersinghe, R. Edwards, G. H. Gomes, W. Herat, P. Marks, T. Mortimer, C. Sennanayake and A. Vethacan of *Colombo*; J. C. Betts of *Goulburn*; G. W. Watson of *Melbourne*, and H. H. Brown of *Auckland*.

## MONTHLY MEETING.

THE Monthly Meeting was held at 19, Delahay Street, on Friday, October 15, at 2 p.m., Bishop Piers Claughton in the Chair. There were also present Ven. Archd. Huxtable, P. Cazenove, Esq., *Vice-Presidents*; Rev. W. Cadman, Sir Percival Heywood, Rev. H. V. Le Bas, Rev. C. H. Rice, G. Frere, Esq., Rev. E. J. Selwyn, W. Trotter, Esq., Rev. R. T. West, *Members of the Standing Committee*; and the Rev. S. Arnott, C. A. Berry, H. Bigsby, Esq., J. Boodle, Esq.,



Rev. J. W. Buckley, E. D. Cree, J. Denton, H. J. De Salis, R. L. Giveen, C. D. Goldie, J. W. Horsley, W. W. Howard, J. E. Marshall, Herbert Mather, J. H. Snowden, J. G. Talbot, Esq., M.P., Rev. Canon Tilning, H. D. Thomas, T. Wodehouse, J. H. Worsley, C. Wyatt-Smith and C. H. E. Wyche.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income to the end of September:—

### A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

| January–Sept, 1875. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total Receipts. | Total Payments. |
|---|---|---|---|---|---|
| | £ | £ | £ | £ | £ |
| I.—General . . . . | 19,391 | 7,033 | 3,309 | 29,736 | 57,890 |
| II.—Appropriated . . | 2,815 | — | 4,058 | 6,873 | 7,478 |
| III.—Special . . . . | 13,125 | — | 1,153 | 14,278 | 17,961 |
| Totals . . | 35,334 | 7,033 | 8,520 | 50,887 | 83,329 |

### B.—*Comparative Amount of* RECEIPTS *at the end of September in five consecutive years.*

| | 1871. | 1872. | 1873. | 1874. | 1875. |
|---|---|---|---|---|---|
| I.—General. | | | | | |
| 1. Subscriptions, &c. . . . | £17,946 | £18,902 | £19,034 | £18,177 | £19,394 |
| 2. Legacies . . . . . | 6,551 | 6,071 | 6,800 | 12,363 | 7,033 |
| 3. Dividends . . . . . | 2,563 | 2,602 | 2,675 | 3,114 | 3,309 |
| | 27,060 | 27,575 | 28,509 | 33,654 | 29,736 |
| II.—Appropriated . . . . . | 6,170 | 11,251 | 5,821 | 7,522 | 6,873 |
| III.—Special . . . . . . | 6,898 | 7,007 | 6,827 | 17,291 | 14,278 |
| Totals . . . . . . | £40,128 | £45,833 | £41,157 | £58,467 | £50,887 |

3. The Secretary stated that the Standing Committee had transacted few matters of importance during the recess; that they had presented the following address to H.R.H. the Prince of Wales on his departure to India:—

"MAY IT PLEASE YOUR ROYAL HIGHNESS—

"We, the President, Vice-Presidents, and Members of the Society for the Propagation of the Gospel in Foreign Parts, ask permission to approach your Royal Highness on the eve of your departure to India, for the purpose of bringing under your notice the efforts which are made by ourselves and others in order to gather in the people of India within the fold of the Church of Christ.

"We call to mind that in the Royal Address to the inhabitants of India, in 1858, Her Majesty, while disclaiming alike the right and the desire to impose Her own convictions on any of Her subjects, at the same time proclaimed to the people of India Her own firm reliance on the truth of Christianity, and acknowledged with gratitude the solace of religion.

"In loyal consistency with Her Majesty's declaration, English Christians, and specially Missionaries, claim nothing from the State beyond that equal and impartial protection of the law which all enjoy. It has been their aim to exercise a spiritual influence by a Christian example, by instruction and persuasion. And the effect, in the opinion of impartial observers, has been 'a great and silent revolution' in

over the ordination service, of which you have heard all that could be said, and the church councils which I attended, and in which I was struck particularly with the attention that the head men of the villages there assembled gave to the subjects of discussion, sometimes adjourning to talk over knotty points among themselves before giving an answer, I go on to speak of the natives who were ordained. Their simplicity and their unsophisticated manners were characteristic. What the Society has been long trying to do in Bengal, but has so far largely failed in doing,—viz., to raise up native pastors who shall retain their original simple manner of living, has been done to perfection in Chota Nagpore. The candidates were by no means behind in their preparation. They passed their examination remarkably well, and gave the Bishop great satisfaction. I set the Church History paper myself, and I thought it a stiff paper, but the Bishop said the answers were capital. Being in Hindi of course I could not judge for myself. In their appearance, their dress, and their habits, they were like their brethren, with only that extra amount of sharpness and refinement which more constant communication with educated men necessarily gives. Their salary is only Rs. 15 a month, and living as they do like their fellow-villagers, but receiving the respect due to the pastor from their fellow-villagers, they are content. I was careful to inquire about the way in which they were respected (five of them had been deacons for two years), and I found the answers satisfactory. Anxious to know as much of them as possible I gave a clerical dinner, to which all were invited. No table, no chairs, a large cloth spread upon the floor, with brazen vessels containing several kinds of food in each; and we all disposing of our legs as well as we could, sat or lay down and began to eat. Previously to grace (and I mention it as an illustration of how their own customs are kept up) all the pastors went outside and rinsed their mouths—one of their invariable customs before eating. I need not describe the dinner: how curry succeeded the (to me) unnameable dishes placed before us, and sweetmeats succeeded curry, but I will mention the conversation. I talked to those near me through Roger Dutt. Questioning them on their work, I found it was much the same as that of pastors in England, only of course their "parishes" were much larger in extent. They distinguished between their social and their pastoral visits by saying that they received a little tobacco when they paid social visits and smoked according to custom, and never when they paid their pastoral visits. They were particularly free and simple in their conversation with me. "How was it I was a secretary, not being an old man, nor my hair grey?" "How was it that my wife was neither with me at Ranchi, nor in Calcutta, but in Delhi at that time?" "There were many Christians now in Ranchi: had not that made it a well-known place even in England?" "Had I heard of Ranchi when I was in England?" These are specimens of some of their questions; their last remark was a little peculiar though intended to be polite. "Your stomach is very small." I suppose they had noticed that I had not partaken *very* freely of their viands. They wanted me to have their portraits taken all together, as they justly said, "they were the first priests and deacons of their race, they were all together then, they might never be again." I willingly assented, but it was found to be impracticable, as sufficient notice could not be given to the only man who knew anything of photography. I was charmed with the men, one and all, and I am sure that if anyone wants to learn how to bring up village pastors who should be worthy of the name, and at the same time be able to live upon salaries which the people themselves can afford, he cannot do better than take a lesson from the Missionaries at Ranchi. To Mr. Whitley their preparation is mainly due.



## TANJORE MISSION.

REPORT OF THE REV. J. F. KEARNS.

*For the year ending 31st March 1875.*

AT this date last year I furnished the Society with the first notice of my labours and their results in the Tanjore Mission. I select the same date this year, in order that I may be able to traverse a complete year of Missionary work, and to show as clearly as possible the fruits of our labour, so far as we can see them. But before entering upon the consideration of our work, it will not be out of place briefly to glance at the past history of this Mission, especially as I have now no doubt that much, if not all, of its unprogressive character is due to the foundation upon which it was attempted to build up the Mission.

PAST HISTORY.—The good men who first commenced the Tanjore Mission were undoubtedly men of singular piety, possessin

great love for souls, and most anxious to gather sinners into the fold of Christ's Church. At the same time, their prudence was not equal to their zeal. From the first, the Tanjore Mission was a mere eleemosynary establishment, in which the converts were fed and clothed, or provided with employment of some kind; and for the sake of these temporal advantages hundreds flocked to the Missions and enrolled themselves as Christian converts. The times were favourable to such accessions, a great famine had desolated the land, thousands wandered about starving, and those of them who turned their faces to the Mission always found a home. Hyder Ali's and Tippoo Sahib's devastations increased the number of the desolate, and swelled the number of the converts. The Mission was wealthy enough then to meet the expenditure; and, perhaps, to those who lived amid such scenes, the relief of famishing wretches appeared a high Christian duty, especially as their circumstances afforded them an opportunity of ministering to their higher and greater needs. At all events, this system completely destroyed all self-independence in the people, and pauperized them to such an extent that even now, when we address people in the villages, their invariable reply is, "Will you get me employment?" "Will you lend me money?" "Will you pay my debts?" and when we tell them that to do those things is not what we have been sent to India for, their rejoinder is, "Swartz gave rice, clothes, and money, bought oxen for us, built houses for us, he bought land for us,—why can you not do these things? Do them, and then we shall become Christians." Such are some of the replies we receive in answer to our invitations; and the strangest thing about this is, they are not made by the poor only, on the contrary they are made by people that are well off; farmers who consider themselves highly respectable, but who, from what they know and have heard of the Mission, regard it as an "institution for the indiscriminate distribution of money."

It was a fortunate circumstance for Tinnevelly that it was severed early from its connection with Tanjore; for, if it had not been, Tinnevelly would now be in a condition similar to that of Tanjore. There are two large villages in Tinnevelly that from the commencement of their Christian career until their severance were closely connected with Tanjore. In these two villages the Tanjore system was thoroughly carried out; and I, in common with some others, had months and years of trial and difficulty with them, fully



equal to what I experience here; but happily it has been thoroughly stamped out there, and a better and healthier system has taken its place. It is difficult to free oneself from a system in a day; and a system that is connected with Missions presents peculiar difficulties, especially when it is a bad one. The Missionary may see and know that it is bad, but he fears that to change it would be tantamount to losing his converts (such as they are) at the same time; and so, hoping almost against hope, toleration was resorted to, leaving to time and to circumstances to effect the desired change. Something has been effected in Tanjore of late years towards leading the people to know that "it is more blessed to give than to receive," and that Christianity does not consist in meat and drink; and I trust that ere long Christian duties will be regarded as Christian privileges. Meantime, when we judge the people, we should not close our eyes to the system in which they have been educated.

VILLAGES.—When I last wrote, I reported that in seven villages outside Tanjore we had small Christian congregations. I am thankful to be able to report that the number has risen to twenty-two villages. But let it not be supposed that these are healthy, vigorous churches: they are but mere seed-beds, in which the young plants are exposed to many a cold blast; but even for this we should be thankful. In God's good time they may become centres of light to other villages.

CHRISTIAN POPULATION.—In my last Report, the Christians *outside* Tanjore amounted to 149 souls, they now amount to 237. In Tanjore itself there has been an increase of 104; so that the total increase is 341. To be brief, the entire Christian population in connection with our Church is 1341, of whom 394 are communicants.

THE SACRAMENTS.—These are administered as frequently and as regularly as possible. The Holy Communion is now administered in four different places in the district. During the year the increase of Communicants was but 19. Holy Baptism is administered when and whenever it is necessary. During the year we baptized 21 adults and 41 children, altogether 62. I have at present 36 adults preparing for baptism, which I hope will take place on Whitsun-Day.

CHURCHES.—Since I last wrote, I completed two village churches, and the kindness of a friend in England has enabled me to commence a third, which I hope to see finished shortly. In villages where I have no church a private dwelling is used for the purpose.

Schools.—Of these I have ten, containing 337 boys and 77 girls, all of whom receive a good elementary education, and are carefully taught the principles and truths of Christianity. These Schools are as carefully looked after as possible; for I regard them as feeders to the Christian Church, and I shall extend them in every direction possible. To such schools as these the success of the Tinnevelly Mission is due in great measure. The education given to the children in the elementary schools there was eminently of a Christian character, and it had its effects upon the children as they grew up. Such schools are more than ever needed now. Higher education has decidedly effected much for the people of India; but no one will deny that while higher education has destroyed the belief of the people in their own religious system, it has given them nothing in its stead, and hence, go where we will, we meet with the most undisguised infidelity in the educated classes. Europeans and Hindoos complain alike, and one Hindoo writer has said that the only schools in the country that imparted an education worth having were the Mission schools, because the Missionaries taught the pupils morality, truth, and reverence for God. And then he adds sorrowfully, that even these, in their desire to obtain Government aid, have connected themselves with the Government scheme, and so their usefulness has passed away. If we would succeed, I am persuaded that we must get hold of the elementary schools irrespective of Government aid. In this district, especially, should our efforts be directed to the training and education of the young.

The Native Clergy.—I am thankful to say that I have two good fellow-labourers, both of them Tinnevelly men, one of whom has served there under me as schoolmaster and catechist almost from the commencement of my own Missionary labours. Mr. Gnanakan, who is in priest's orders, resides at Vellum, where he has a congregation of nearly eighty souls. He has, besides, under his care several villages, distant from four to seven miles apart. Besides administering the Holy Communion at Vellum, he celebrates once each month at Boodalone and Suraloon. Mr. Manuel is in deacon's orders, and resides at Tanjore to assist me in my duties there, and he also visits, as I direct him, the villages within seven miles round about Tanjore. The help that I have received from these two valued men is indeed very great. The work for me, singlehanded as I was, was decidedly too much, and I taxed myself beyond my strength unwisely. Help came in time, however, and I rejoice to say that I feel as well and as



strong as ever, and, with my two assistants, feel fully equal to the work here, and through the Divine blessing I hope our united labours may prove useful to many. Tanjore District has many needs, and a band of well trained, devoted catechists, like Tinnevelly men, is a primary one. How this need is to be met is shortly to come before the Local Committee for consideration; but that we are in want of men who will work for the work's sake is evident. Until we have such men in the field, the indifference and the spiritual deadness that are apparent everywhere will continue with more or less obstinacy. A few right-minded catechists abroad in our villages could commence a great work. With the agents under me, with two exceptions, I have no reason to complain; they carried out my instructions heartily, and entered into all my views and plans quite cheerfully. The two exceptions I have removed from the work altogether, as they were doing more harm than good.

Congregations.—Of all the congregations in the district, that of Tanjore is, on every account, the most important. I have been earnestly endeavouring to effect changes and improvements in it, and if I have not succeeded to the extent of my wishes, I have still many reasons for thankfulness. The daily Service continues, and the Services commenced by me on Wednesday and Friday evening have been well attended throughout the year, and the Services on Sunday are always numerously attended. The Christian lads who attend the High school, by an arrangement with Mr. Marsh, come to the daily morning Service, after which they are catechized. The subject just at present is, "The Young Churchman armed." There have been more frequent celebrations of the Holy Communion this year, the attendance at which has been very good. Vellum congregation comes next, but it is in its veriest infancy, and of it I shall say no more at present than that the people are regularly instructed, and that I have reason to hope that ere another year passes away it will be in a condition worthy of a more extended notice. I should mention, however, that I have recently got up an Endowment Fund, on the Tinnevelly plan, in connection with Vellum, and it already amounts to 300 Rupees.

General Review.—Looking back on the past, I consider that we have abundant cause for thankfulness and for encouragement; the old stations have been materially strengthened, fresh ground has been occupied, there has been a steady increase in numbers, the number of the baptized and of the communicants have increased, there

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The interpreters should, of course, be men well reported of for their attainments and piety from the Church in India or China—men specially chosen for this work—yet not necessarily of a clerical standard, but such as might be obtained at much lower stipends.

I have been led to the adoption of this plan by the following interesting circumstances: On my arrival in Trinidad, I was asked by the owner of an estate in South Napaisma, if I would baptize twenty-nine coolies, whom he had on his estate, already prepared to become candidates, having been carefully instructed by a teacher from India. My reply was, of course, in the affirmative, only I stipulated that the candidates should be sent to me an hour before service-time, with their teacher, in order that through him, as interpreter, I might ascertain their acquaintance with our religion. They came accordingly, and their answers to plain questions, which I put to them on some of the primary truths of the Gospel, were such as to satisfy. In consequence, on the 11th of April, at St. Stephen's Church, Savanna Grande, in the presence of a large congregation assembled for a Confirmation, I baptized this interesting party of converts, consisting of eleven men, seven women, nine boys, and two girls. I understood from the Catechist, on the 6th May, that he had twenty-eight more candidates to present for baptism.

It then occurred to me, that if I could thus easily and profitably hold communion with the coolies, through the means of an interpreter, any other clergyman might do the same, and that this, therefore, was the help we required; less expensive than that of Clergy, and less difficult, altogether, of attainment, as well as less likely to produce disturbance or disunion in a parish, or to interfere with the recognised responsibility of the appointed minister."

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## MISSION OF EDEYENGOODY, TINNEVELLY.

### DR. CALDWELL'S REPORT FOR 1861.

THE number of souls now under Christian instruction in the district of Edeyengoody is 3,056, of whom 1,948 are baptized. Fifty-two adults were baptized in the course of the past year. The communicants number 300. The amount of money raised in the district during the year for religious and charitable purposes was 1,121 rupees. One hundred and forty-five rupees have been received from children in our schools in the shape of school fees; and books &c. to the value of about 200 rupees have been sold. There are 29 schools in the district with 1,215 children on the books, 1,072 of whom were present at the periodical examinations. This gives an average of 37 children in actual attendance in each school. Of the children in school 662 are children of Christian parents, viz. 355 boys and 307 girls; so that the proportion of Christian children in school to the entire Christian population is as one to five.



#### EVANGELISTIC WORK.

Much of the purely evangelistic work of the district is carried on by, or in connexion with, *The Native Association for the Propagation of the Gospel*, an association which has supported during the year a staff of nine native teachers (two of whom are wholly occupied in itineration), and which is now endeavouring out of its savings to purchase land for the erection of a bungalow for a European Missionary and the establishment of a missionary station in the centre of its sphere of labour. I have already sent in a report of the work of this Society during the past year, so that it is unnecessary to say much now. I devoted more than a month in the course of the year (I could spare no more time from other work) to itinerating amongst the villages visited by the agents of this Association, and met always with a respectful, sometimes with an attentive hearing; but no direct spiritual results of any importance have been accomplished as yet.

My visits to the villages situated to the east of the Nattar river, which constitute the older portion of my district, have been much more frequent, inasmuch as in each of those villages, or in the immediate neighbourhood of each of them, a congregation has already been established, so that in my periodical visits to the Christians I have many excellent opportunities of speaking to their heathen neighbours. In most villages as yet heathens form the bulk of the population, and are not only the most

numerous, but also the wealthiest, and therefore the most influential, portion of the people. Besides doing what I can myself, and urging the native teachers in the various villages to do what they can, for the evangelization of the heathen in this part of the district, two of the Catechists devote themselves entirely to itineration in this field, and the native deacon also, Mr. Masilamani, devotes much of his time to the same work. The progress of the Gospel and the accessions to the congregations in this part of the district during the year have not been equal to my expectations, much less to my desires. There has been an increase on the whole of more than a hundred souls, but the converts of the year have been of an inferior character and spirit to those of the preceding year. The indirect effects of these evangelistic efforts on some of the congregations already established have been of greater value than the direct results realized. One of the Catechists employed in this work, and who is also secretary to the Native Missionary Society, is a godly, earnest man, who in endeavouring to gather in the heathens in the various villages that he visits, endeavours to do good to the Christians also, and his labours appear to have been productive of much real good. In several villages, from this and other causes, a special blessing appears to rest on the congregation, and several nominal Christians in each have given evidence of having become Christians indeed.

More than forty adults were baptized on the Sunday before Christmas, most of them fruits of the efforts of the previous year. One of the persons then baptized was a young Nadan—the only instance I have yet met with in this neighbourhood of a member of that caste proving himself, when tried, to be a true convert. He belongs to a wealthy family in the village of Rundal, a village in which an interesting movement commenced in the previous year, but he stands alone in his family in his adherence to CHRIST. All his relations have steadily set their faces against the course he has taken, and his wife and mother are the keenest opponents of his religion. He has had a hard battle to fight to hold his ground in such a family, and must have received special grace to enable him to stand thus far as he has done. A short time ago he was



attacked with small-pox, and for a day or two was insensible. His parents, being persuaded that the illness was a judgment upon him for having forsaken his religion, took the opportunity to cover him with holy ashes and to offer for his recovery a sacrifice to their ancestral divinity. Christianity, they said, had killed their son. I endeavoured to get the young man brought to Edeyengoody, that I might be able to keep him out of harm's way and do what I could for his recovery, but his friends could not be prevailed upon to let him out of their hands. When the news of his illness got abroad, prayer was offered unto GOD for him continually by every earnest Christian in the neighbourhood, and many hastened to see him, if possible, and to strengthen him by their sympathy. By GOD's blessing he got round in a few days, and when he found what his relations had been doing, he rubbed off the ashes with which they had daubed him, and declared his resolution to live and die for CHRIST. His friends were much disappointed at this result of his illness, but though they do not appear to have become more inclined to imitate him, they have interfered with him less than before.

Up to this time I had not baptized him, though he had been under Christian instruction and a candidate for baptism for nearly a year. To baptize a Nadan appears at present to be one of the most perilous proceedings that a Missionary in these parts can venture upon. I had never in any one instance baptized a Nadan without repenting of it before a year, sometimes before a month, had expired; but after such a fiery trial as this young Nadan's sincerity had passed through, and after so satisfactory a result, I felt that to refuse him baptism would be like refusing to recognise GOD's gifts of grace. "Forasmuch then as GOD gave him the like gift as He did unto us, who believed on the LORD JESUS CHRIST, what was I that I could withstand GOD?" Accordingly I baptized him with the rest of the catechumens on the Sunday before Christmas, when he took the name by which he wished to be called as a Christian, viz. Swamiadian, "the LORD's servant." I fervently hope that he will lead the rest of his life according to this good beginning, and thereby prove himself to the end, what up

to this time he has appeared to be, an exception to the class to which he belongs—a Nadan, and yet a true 'servant of the Lord.'"

INSTRUCTION OF CATECHISTS AND SCHOOLMASTERS.

It has always been my custom to devote a day in each week to the instruction and training of the Native catechists and schoolmasters. For the last few months I have assembled them once a month only, instead of once a week, to prevent the evils arising in a transition period from drawing the schoolmasters away too frequently from their schools. I have devoted, however, the same amount of time to their instruction as before.

On these occasions each catechist and schoolmaster in succession is called upon to stand up and relate in the presence of his brethren and his Missionary what he has done during the month for the conversion of the heathen around him.

These oral reports form sometimes a cheering, sometimes a melancholy, but always a very interesting part of the proceedings of the day, and being preceded and concluded by special prayer for the diffusion of the Gospel, they tend greatly to imbue the minds of the native teachers, whether catechists or schoolmasters, with a lively missionary feeling.

I have steadily endeavoured throughout the year to give all my instructions and all my intercourse with the catechists and schoolmasters a practical and personal direction. The portion of Scripture which I have gone over with them, in accordance with the arrangement of the Local Committee, is the first of the Pastoral Epistles—the First Epistle of St. Paul to Timothy—an epistle which abounds in useful lessons to Christian teachers. I have endeavoured to expound this epistle not in a merely historical spirit, by showing how an Apostle of old exhorted a church overseer of old, but have applied its exhortations directly to the native teachers before me, in their relations to the congregations which they instruct and guide, in the hope of stirring them up to be more earnest in "saving themselves and them that hear them." I have frequently reminded them that their duties are in a great degree identical with those of



the Church pastors over whom Timothy was placed, and that if they have not been ordained to the discharge of their duties, as those pastors were, it is chiefly because they have not shown themselves as earnest, pure-minded, and self-reliant as they were.

The second or lower division of the catechists and schoolmasters have been instructed in the Acts of the Apostles by Mr. Masilamani, the native deacon.

Another portion of my instruction of the native teachers, to which I have devoted much attention during the year, has consisted in my endeavours to improve them in preaching. A few of the catechists were already able to preach with some degree of propriety and power, but the great majority of them were lamentably deficient, and that not for want of mental capacity and power of expression (for almost all natives are born lawyers, and are able to argue for any side in a dispute with admirable readiness and skill), but for want of spiritual ideas and religious experience.

The method of practising the native teachers in preaching which I have adopted is as follows:—

When they are assembled together for instruction, I give out two texts on which they are to prepare themselves to preach, and allow half an hour for the preparation on each discourse. I then call upon any six of those who are present (catechists and schoolmasters indiscriminately) to preach in succession on one of the appointed texts. Each sermon or sketch of a sermon must be only from five to ten minutes in length, and must be delivered extemporaneously. After having thus heard six short sermons preached from the same text, sermons which sometimes differ very much from one another in point of matter and excellence, as well as in point of arrangement, I point out their defects, if they are defective, and endeavour to recast the entire number, with amplifications and applications of my own, into one coherent whole: whilst this is being done all who are present are taking notes of what is said for future use. The other text appointed to be preached from is then dealt with in the same manner; and the result is that all are furnished, chiefly by their own combined endeavours, and, therefore, more profitably and agreeably to themselves than in any other way, with the substance of two sermons suitable

for preaching to their several congregations after they reach home. In carrying out this plan, I have chosen subject after subject with especial reference to the religious improvement of the native teachers themselves, in the conviction that they must realize religious truth in their own experience before they can teach it aright to others, and that before their sermons can be expected to bring any of their hearers to CHRIST they must be brought to CHRIST and taught to know and love Him themselves. I am glad to say that I observed, as the year went on, a decided improvement in many of the sermons preached, not only as regards clearness of arrangement, but also and still more as regards power of application.

On one occasion I heard six discourses delivered in succession on the outpouring of the HOLY SPIRIT, each of which seemed better than the one that preceded it, so that at the close I was thankful to be able to say that I had nothing to add, except my hope that those sermons would sink deep into the hearts of those who had then heard them, and also reach the hearts of the people who should afterwards hear them in the villages.

I have arranged in addition to this, that during the three days when the catechists are all assembled in Edeyengoody, three of their number shall preach to the rest, at morning and evening prayer, on subjects chosen by themselves. On one of these occasions it was the turn of a young schoolmaster to preach, who had rarely been able to string more than a few sentences together. He had always been a well-disposed, though timid, young man, but latterly his mind seemed to have imbibed more and more earnestness. He chose the text, "Woe is me, for I am undone, for I am a man of unclean lips and I dwell amongst a people of unclean lips, for mine eyes have seen the King, the LORD of Hosts;" and he spoke from these words with such feeling and power as to stir, I believe, many minds present, and certainly so as deeply to stir my mind.

I have been satisfied with the conduct and diligence of most of the catechists during the year; but there have been exceptions. I was obliged to suspend two schoolmaster-catechists during the year, and to dispense altogether with the services of a third.

I had never any confidence in the religious character of the man



I dismissed, so that when my confidence in his moral character also gave way, I was grieved rather than disappointed. I have already mentioned that one or two schoolmasters left me during the year, on the rule with regard to the scale of payments coming fully into operation. On the other hand, I have been thankful to see some of the native teachers in the district visibly growing in knowledge, usefulness, and grace. At the commencement of the year, I took advantage of the week of special prayer to have a private conversation with every person employed in connexion with the Mission, and I was then led to hope that several of them had resolved to give themselves to CHRIST. Some, of whom I then hoped well, have disappointed my expectation. Their alternations from carelessness to thoughtfulness, and back again, have led me to conclude that whatever good feelings they may have, they are owing only to influences from without, and do not, as yet, arise from a well of living water springing up within themselves unto eternal life. I am truly thankful, however, that I have been led to conclude, that two or three of the number, and they amongst the best educated and most intelligent young schoolmasters in the district, have really entered, as they themselves believe that they have, into a new life and a new fellowship. From the decided change which I have observed in their tone of mind, in their mode of working their schools, and in the efforts they make for the good of others, I have seen reason, I think, to conclude that their characters are changed. Those in whom I observed a similar change the previous year are still going on well. Spiritually-minded men are still in a minority amongst the native teachers in the district; but if earnest piety makes progress amongst them year by year, as I believe it to have done for two or three years past, I trust that the time will soon come when Christian teachers, to whom sin, and the pardon of sin, CHRIST and salvation, the work of the Spirit, and the peace that passeth understanding, are merely conventional, technical terms, will have disappeared.

I may add here that, in the course of the instructions I have given to my native agents during the past year, I prepared for their use a series of lectures, on Hindu books of authority, which I intend

to go on with, if it please God to give me health, next year, and eventually to publish for the use of intelligent natives generally.

I may also add, as having been an interesting and important part of my work during the year, though not connected immediately with my instructions of my Catechists, that in May and June last, I attended the meeting of the delegates appointed for the revision of the Tamil translation of the New Testament. The delegates devoted themselves to their task for nine hours a day, for six weeks continuously, and during that period went through the translation of the Gospels and the Acts of the Apostles for the third time.

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## FEMALE BOARDING SCHOOL—EDEYENGOODY.

REPORT BY MRS. CALDWELL.

The time has again come round when I am expected to give some account of the Female Boarding School under my care.

The course of education pursued in the school being nearly the same from year to year, it cannot be expected that I should have much that is new to communicate. I have great pleasure, however, in saying that I think the girls have made great progress in most departments of their education. Their attention has not been directed to anything new during the year, but they have been better grounded in those lessons that they have already gone through.

The natives of these parts are so prone to learn everything superficially, and besides have generally such poor memories, that we find it necessary in our schools to go over the same ground several times, before we can hope that our scholars will reach any degree of proficiency.

The number of pupils in the school during the year has been sixty-three. Fifty of these are supported by two societies, the *Society for the Propagation of the Gospel* and the *Christian Knowledge Society*; the rest are supported by private subscriptions.

One pupil has left the school during the year. She had been her full time in the school, and she did not give promise of making any further advancement if she remained in the school longer. I made



arrangements, as she was an orphan, that she should earn her own livelihood by lace-making, and remain till she got married, under the protection of one of our schoolmasters. Two of the oldest pupils, I expect, will be married during the ensuing holidays to catechists in other districts. One has been transferred to Mrs. Kennet's care, as her parents had gone to reside in the Christianagaram district, and they wished their daughter to be near them. I am sorry to say that I was obliged to expel two girls for lying and deceit, as a warning to the rest of the pupils; but as they were both little girls, and had not been long in school, I intend to take them back again, if they show signs of contrition. One of them I have taken back already.

Two girls have been received into the school in the course of the year from heathen families. They are rather big girls, rather too big indeed to make much progress, for, being heathen girls, of course, they had not learnt to read, and had never had any training of any kind, but I received them because they had been adopted into Christian families, so that I could depend upon their being brought up as Christians, and being high-caste girls they will occupy a respectable position in society hereafter. They will at least learn to read in the school, and be trained to behave in a civilized manner, and I trust they will receive some lasting benefit besides.

The progress of the pupils in their lessons has been tested by Dr. Caldwell by quarterly examinations, and, in addition to these, the school has had the benefit of being twice examined by the Government Inspector, Colonel Pears, and the Deputy Inspector, Mr. Fitzpatrick, who reported that the school had acquitted itself well.

The health of the pupils has generally been very good throughout the year, which is a matter of much thankfulness to us, considering the number of girls that have been congregated together and the limited accommodation they have had for some portion of the time. There was only one case of sickness of a serious nature during the year.

The conduct of the girls on the whole has given us satisfaction. Nothing has occurred amongst them which required the exercise of severe discipline, with the exception of the case already mentioned of two little girls who combined together to deceive. Of course, in

such a large school many instances of petty faults will occur, but they have not been so serious as they would have been in England in a school containing so many pupils. This is to be attributed, I think, partly to the fact that native children are more docile than English children, but also partly to the fact that they are more apathetic.

The religious condition of the girls in the school has been a source of anxiety to us during the past year, as I could not perceive that any of them had entered upon a decided course.

While being spoken to on the subject of religion some of them evince good feelings, and I have been led to hope that they would ere long become more thoughtful, but hitherto my hopes have not been realized. I ought to mention here that the great girls now in the school are mostly new scholars, and are consequently unable to exercise much influence for good over the younger girls, who are superior to them in acquirements. Also, with the exception of five or six, all the girls in the school are under twelve years of age. There is still, therefore, room to hope that their good impressions will strengthen as they grow older, and bring forth fruit to the glory of God. To acquire as much as possible a direct influence over the minds of the girls, it is my practice to see and speak to each of them separately, and, by God's blessing, I hope to see in time some of them not only giving their own hearts to God, but also endeavouring to lead their sisters in the school to love their Saviour.

Knowing that all our efforts are of no avail without the aid of the Spirit of God, I beg the prayers of our Christian friends that each of the lambs in the school may be brought to hear the voice of Christ, the Good Shepherd, and learn to follow Him.

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## KAFIR MISSION.

(*Continued from page* 142.)

"*November* 21*st*.—The wagon returned from town with mealies to-day; the people all gathered round to take what was allotted



them. William, who had been with the wagon, and who had gone to his home for food and to rest, had his sack set aside for him; and I told one of the men to take it to him, as he was passing his hut. He said, 'Oh, I shall break down: why should I carry his mealies?' I looked at him, and said, 'What will you say, if, when you want mealies, and ask me to send my wagon to town to purchase them for you, I say, 'Why should my wagon carry your mealies?' I said no more, but I saw afterwards that, although another had stepped in to take William's mealies, this man would not allow him to do so, but took them himself.

*November 24th, Sunday.*—Baptized Umangali by the name of Leah, and her daughter, Usiskebe, by the name of Lydia. They both seemed to feel much the solemnity of the vows they were taking upon them.

*December* 1*st*, *Sunday.*—Some young friends are staying with us. One of them this morning (Sunday), when passing the heap of firewood, took up the axe and began to chop; Unsiki looked at him for a time, and at length shouted, 'Mina, wetu bo! Sunday.' ('I say, my friend, it is Sunday.') The axe was at once dropped.

*December* 16*th*.—Undolo came to me this morning, to tell me he wished to be baptized. Undolo is the last of the family of Unoko who has not been baptized. He is an excellent man, and apparently more ripe for baptism than some of those who preceded him. I told him he was only doing his duty. I was glad to receive him as a candidate for baptism; but why had he delayed so long? He said, because of his wife. She was very ignorant when he married her, and he did not like to be baptized without her, and he did not like her to be baptized on his word merely, without knowing what she was about to do. But that now she urged him to delay no longer, asking him continually, 'Why do we still remain outside the Church, now all the others are going in?' Undolo's wife is an ignorant woman, and not of a high order of mind; but we have always liked her, and consider her of an excellent disposition and good character. I have, from time to time, spoken to Undolo upon the subject of baptism, and shall be very glad to baptize 'him and his house.'

*December* 25*th*.—Usetemba, who has been to the Bay, returned,

following year we carried with us some scholars to New Zealand and the *John Williams* took some to Samoa. About the same time the traders in sandal wood began to form acquaintances with the natives, and to land at one or two points. In 1851, I went on shore with my little scholars, Bob, Ubeu, and Loua, and spent two hours with their relations, conversing with them as well as I could by aid of my little interpreters. Shortly after this, the London Mission located native teachers upon the island; but they were reduced by sickness and other causes to one or two. We found one Rarotongan teacher with his wife at Bunkil (the place from which our scholars came), and I specially commended to their care our boys Ubeu and Loua, now grown up to young men of fourteen or fifteen. They had not forgotten their reading. Our eldest scholar, Selok, had died at his own place. Umao, as you know, died at sea; one Sapandurn was not at his own place, but had gone to a distance; the remaining two I have already accounted for. From Bunkil we sailed round to Dillon's Bay, and saw with pleasure and thankfulness a white mission-house standing on the right bank of the river, just opposite the spot where John Williams was killed. Our Pitcairn crew soon rowed us to the shore, and saw, with deep interest, another proof of God's overruling providence, like that of which their own history afforded an example, in bringing forth the fruits of the Gospel of peace out of a soil stained with blood. It was, indeed, a happy change to row quietly up the pretty river, as far as it is navigable, to land among smiling and bright faces, and then to be welcomed by the young Missionary and his wife, who have come from Nova Scotia to devote themselves to the care of this more injured than injurious people. A pleasant walk up the coral crags, by a path which Mr. Gordon has already improved, a friendly conversation ending in family prayer, and then a quiet row back to the vessel in the face of a gloriously setting sun, were the moral and natural pleasures of mind and sight which gladdened my fifth visit to Erromango."

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## DR. CALDWELL'S RETURN TO INDIA.

Our readers, many of whom have formed a personal acquaintance with Dr. Caldwell, will be glad to see the following letter, written by him from Edeyenkoody, on March 6th:—

"My dear Friend,—We have arrived, you will perceive, at last at our own Station, and, I am thankful to say, are quite well. We left Madras on the 8th January, and reached Edeyenkoody on the 12th February, having spent thirty-five days (including ten days in which we did not travel) in performing a journey of 460 miles. The voyage from Southampton to Madras took only four days longer. Eventually it seems not improbable that we shall have a railway down to Tinnevelly; but for the present most people are obliged to be content, like ourselves, to travel in a bullock-coach at the rate of two miles an hour. Our journey was somewhat uncomfortable, as well as tedious, but unattended with any serious accident or cause of alarm. Our baggage-cart upset only four times. Much anxiety had been felt all over the south at the time of the outbreaks in Northern India, and till within a short period prior to our arrival; and if the mutiny had broken out in any one regiment or station in the Madras Presidency, it might have spread as in the north. Happily, however, nothing of the sort took place anywhere; and thus, notwithstanding the fears that had been entertained, and the numerous recommendations I received to provide myself with a revolver, we travelled for twenty-five days in the interior of the country, unarmed, unguarded, probably with less danger, certainly with less sense of danger, than if we had been making a journey of the same length along a turnpike-road in England. What rendered the circumstance more worthy of notice was, that our four cart-drivers were Mahommedans, and tolerably fierce-looking ones too; but in the present circumstances of this part of India we felt that our white faces, our unarmed confidence in European *prestige*, were a better protection to us than any number of revolvers. It was precisely the same in the north before the mutinies broke out; the white face of the European was the only protection he relied upon

—a perfectly adequate protection so long as European *prestige* remained unbroken; but as the mass of the population are still incredibly ignorant, they are liable to childish fancies and panics, and their normal condition of apathy may at any moment be succeeded by fanaticism.

I occasionally made inquiries of the people as we went along concerning the ideas they entertained respecting the mutiny. I was generally told that young India—that is, the classes that have received a superficial English education, and that suppose patriotism to mean opposition to law and order—on the whole, sympathised with our enemies, rather than with ourselves. I speak of this class of persons, however, only from hearsay; but I had many opportunities of forming an opinion of my own respecting the feelings of the masses, or at least of the purely Hindú portion of them, and the conclusion I came to was, that, though by no means enthusiastic in our favour, they really wished for our success, and expected that we should be successful. The course of conversation was often somewhat as follows:—'How do you think it happened that so dreadful a rebellion broke out in the north?' 'Because God resolved to punish the English.' 'What had they done that they should have been visited with such punishment?' 'They oppressed the poor.' 'But whatever oppression there may have been, it was owing to the native subordinates; therefore, if they had really been the cause of the mutiny, should not the sufferers have been natives instead of Europeans?' 'The Europeans did not inquire into the wrongs of the poor, or prevent their subordinates from oppressing people; therefore they were made responsible.' 'Don't you think, on the other hand, that the English were punished for patronising caste and idolatry?' 'That is an idea we never heard of; we can say nothing about it.' 'What do you think will be the result of all this?' 'After God has punished the English, He will give them back their power, and they will rule better in future.' 'Would you prefer the Mahommedan rule to that of the English?' 'Far from it: we want the rule of the English to be improved and to continue.' This estimate of our rule is not, perhaps, as complimentary to us as might be wished; but it is so far satisfactory as



that it shows that the Hindú portion of the population, on the whole, and notwithstanding their difference from us in race and language, manners and religion, are in favour of our rule. It shows also, however, their persuasion that the continuance and establishment of our rule depend on our doing justly and loving mercy.

I am sorry to say that we saw but few signs of the progress of Christianity in the country through which our route lay; but we saw a little and heard more of the progress of English education in Government and Missionary Schools, and of the stimulus imparted both to English and to vernacular education by the grant-in-aid system. This system has been introduced recently during my absence, and is not only admirable in theory, but appears to be producing the happiest results. It is to be regretted, I think, that the Government (occupying the peculiar position it does as a Christian Government in a heathen and Mahommedan country, in which Christian Missions are endeavouring to make progress) should have established schools of its own in some places, and thereby entangled itself in obligations which no government is able to discharge aright. It would have been better, as it appears to me, if it had contented itself with stimulating the educational efforts of societies and individuals by grants-in-aid, and by giving shape to those efforts by means of its power of supervision and organization; but if, in the present condition of the native community, it is thought right or expedient that the Government itself should undertake the office of schoolmaster of the people, it ought not to ignore the duties that devolve upon the schoolmaster. To teach history without teaching the most important facts in the history of the world, the facts connected with the death of Christ and the propagation of Christianity; to teach morals without teaching the Gospels, which contain the best and most persuasive moral instruction the world has ever received; to teach political economy without teaching that 'righteousness exalteth a nation,' and that civilisation is conterminous with Christianity, is to deal unfairly by truth itself, as well as to forget the chief object which education is intended to accomplish, the fitting of the pupil for the right discharge of the duties of life. The improvement in the present system of Government education, which seems to be most

generally desired, and which could be carried into effect with least difficulty, is, that in every Government school in which the master is a Christian, the Scriptures should be read and explained for the first hour every day, the attendance of pupils at such times being understood to be perfectly voluntary, and that Christian masters of schools should be distinctly informed that they are at liberty, out of school-hours, to do whatever they think fit for the religious benefit of their pupils or others. In this particular, however, as in many others, I do not expect to see any change of importance effected, till the views and feelings that animate the great mass of thoughtful Englishmen at home make themselves felt in India. In India itself there is no 'public,' and no public opinion; but the influence of English opinion with respect to the duties of the rulers of India is now beginning to make itself felt out here, and in several instances already I have heard of the views of the *Times* being re-echoed, in remote stations in India, by officials who were wont to oppose the propagation of Christianity and to uphold caste.

I have not told you anything yet of the welcome we received from our Christian people in Edeyenkoody, on our return to live and labour amongst them again; but as the reception they gave us was particularly gratifying, I may be excused for giving you a tolerably full account of it. It was on the evening of the 12th February that we found ourselves in the vicinity of Edeyenkoody; and as each well-remembered hamlet and clump of trees came in sight, we could scarcely fancy that we had ever been absent, much less that we had been absent for so long a time. When we were about four miles from our Station, we saw a number of white and red turbans beginning to appear and disappear amongst the trees in front of us, which were the first signs of our approach having become known; and soon the first batch of our old friends surrounded the conveyance, with their smiling faces and their eyes lit up with pleasure. These were some of the native teachers and chief men in the congregation, who thought it their duty to be the first to welcome us back. Successive batches of people soon followed; and in a few minutes more, a number of the women made their appearance, some of whom burst into tears.



The school-children had also set out to meet us; but they had expected us to come by a different road, and a messenger had to be despatched for them. They also soon arrived, swarming about the conveyance and getting their feet into constant danger from the wheels. In this way we slowly drew near to Edeyenkoody, with thankful hearts and the interchange of kind inquiries, hearing with concern of the death of some whom we had known well, and surprised to see others whom we had left as children with children of their own in their arms. As each person in succession appeared and made the Christian salutation, a face that had been forgotten came back again to remembrance with surprising distinctness; and as soon as we recognised the face, the name and connexions of the person, his history and character, all were instantly remembered. We found also that we had not forgotten any of the peculiar features of the scenery; but having been absent for several years and seen nothing like it in any part of the world, it seemed more striking, more unique than ever. Never had we seen soil, or rather sand, so intensely red, so destitute of grass, or a sky of so brilliant a blue, contrasting so wonderfully with the red outlines of the sand hills, and yet we had never seen elsewhere trees of so glossy and deep a green, or plantain gardens of so luxuriant a growth. From about half a mile from Edeyenkoody, some one fired off a couple of guns at intervals to give notice of our approach; and presently we entered the long straight avenue of tulip-trees leading to the village, the trees meeting overhead, then passed through the groves of cocoa-nuts planted by myself, and now grown to their full size, and at last found ourselves in the principal street of the village, surrounded by a sea of heads, whilst the pleasant chime of the four gongs at the church-porch rang out their joy. On reaching the steps of our bungalow, which was looking its best, as if it participated in the general pleasure, I said a few words to the assembled people, and told them we should be happy to see them again next morning in church.

Next morning, Saturday, we assembled for Divine Service in church, at eleven o'clock; and on entering the large temporary building, we found it filled in every corner with people from every

part of the district, many of them from a distance of twelve miles. The Church contains 800 souls, yet considerable numbers of people were obliged to remain outside. After prayer, and the offering up of thanksgivings to our Father in heaven for our safe return to our Station and work, I addressed the people from the words (Psalm cxviii. 25), 'Save now, I beseech thee, O LORD; O LORD, I beseech thee, send now prosperity.' After remarking upon various events that had taken place since we left—the death of some of their number, especially of three men whom I mentioned by name as having been lights in their respective villages, as men whose consistent piety would have done honour to any Christian community, and whom GOD appeared to have removed for the purpose of promoting them to higher spheres; after referring also to our own history since we last saw them, our journey to England, my work there in going from place to place as a deputation from the Society, the children whom we had left behind in England on coming out to labour amongst them once more, and some of the events of our overland journey—I then stated the objects I had in view in recommencing my labours amongst them, the feelings with which I desired to re-enter on my work, and my wish that each of those who had welcomed us in so loving a manner would offer up in our behalf the prayer of the text, 'O LORD, I beseech thee, send now prosperity.' I took the opportunity also of showing how good had been evolved out of evil, by the more lively and practical interest which the people of England were now taking in the welfare of India; an encouraging proof of which was the resolution which the *Society for the Propagation of the Gospel* had recently adopted of doubling (if sufficient means were provided) the number of its Indian Missionaries.

I found my Tamil rustier than I expected; but I managed to make myself intelligible, and was gratified by the interest and attention which the people evinced, especially, as was natural, when I told them of the places we had seen.

After service, the usual *sandippu*, or visitation, was gone through in the bungalow—a patriarchal old Indian usage which is rarely seen in perfection out of Tinnevelly. It consists in the people of the district coming in procession to offer their presents



and pay their respects. This is ordinarily done every New Year's Day; but it is also usual on such occasions as the return of a Missionary to his former sphere of labour. In the large towns, Europeans, ignorant of native ideas, have sometimes spoiled this ancient usage by making money presents to their visitors in return, and thus turning it into an affair of mercenary calculation; but this is contrary to unsophisticated Hindú notions, and in Tinnevelly is unknown. Let me give you some idea of a *sandippu* by describing to you what took place on this occasion.

First came the native Catechist and Schoolmaster of the district, at the head of the Edeyenkoody congregation, singing, as they approached the bungalow, a native lyric, supposed to be suitable to the occasion, and carrying aloft the presents they were going to make. Then came in succession, but with less attempt at state, the various congregations belonging to the out-villages of the district; then the principal schools, then particular classes of people, such as old pupils of the boarding-school; then all the principal families in the district, family by family, together with some isolated individuals occasionally.

There were deputations also from two adjacent districts that had at a former period been under my care; and I was particularly gratified, on that and subsequent days, to see the principal heathen and Mahommedan inhabitants of eleven villages coming to welcome us back to their neighbourhood. The more important deputations put forward one of their number to read an address or say a few words of congratulation in the name of the rest; in most cases, however, they could not boast of having an orator amongst them, and contented themselves with coming into the bungalow in their turn, laying their presents on the table, and then making the usual salutation, '*Parâbaranukku stôttiram*,' 'Praise be to GOD.' Whilst succeeding deputations were being received, all the available space in the hall and verandahs was occupied by people who had already made their salutation, and were waiting about as spectators, including a considerable number of small boys, who form the tail of every procession in the world; whilst a volunteer band of young men outside, who did not intend to come in till they were tired, made our

ears ring with their native tunes and the importunate chink of their accompaniment. The presents brought by the people are intended to be, as it were, acknowledgments of allegiance and expressions of respect; consequently, though valuable in the relation in which they stand, they are rarely valuable in themselves. On this occasion they consisted in a few sheep and hares, abundance of plantains and native varieties of fruit, ghee, milk, and eggs, cakes from Palamcottah, and curiosities from Ceylon, but especially palmyra sugar-candy, which is one of the staple articles of produce in the neighbourhood. After each batch of visitors had made their salutation, it was my duty, but far more a pleasure than a duty, to address to them a few words of kind recognition and pastoral encouragement. When those who came to see us were heathens, I told them that I regarded them also as belonging to my fold, no less than the Christians; that though they had not hitherto listened either to God's voice or to mine, I hoped they would consent to do so in future, for I had now come a great many thousands of miles to seek them, and they knew that my only object was to do them good. Their answers were too often stuffed with compliments to be satisfactory, but they invariably showed at least that they regarded me as their friend.

The *sandippu* went on in this manner for three hours; it then stopped to allow us time for dinner, and was kept up, after that, till bed time; and day by day, for at least a week, it was resumed at intervals, as people who had been away from home returned. What made me regard this succession of visits with unfeigned pleasure and with thankfulness to God was, that the evident signs of affection with which we were welcomed back by our own people, and the friendly feeling evinced by so many of the heathen, proved that our former labours amongst them had not been altogether in vain, and that a wide and hopeful door of usefulness amongst them had again been thrown open to us by Him who has the hearts of all men in his hand.

I have already visited twelve villages in the district since my return, preached to the Christian flock, and conversed with the heathens in each; and though many who had been saying that they intended to become Christians on my return began with one consent to make excuses, and to look forward to some still more favourable future period of being converted, yet I am happy to say that in several villages a few have been induced to join the congregations, whilst some wanderers have also been brought back to the fold. There have been troubles in some quarters in Tinnevelly during my absence, but I am thankful to find my own district, as well as the two adjacent ones, in perfect peace; and this, together with the hope I entertain that our friends in England will enable us henceforth, not merely to hold our ground, but to extend our work, encourages me to go forward. 'Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity.'

Yours very truly,

R. Caldwell."



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## A MISSION IN KAFFRARIA.

The following general account of Mr. Waters' Mission, together with extracts from his journals in 1857, will be read with interest:—

" Mr. Waters' Mission is called St. Mark's, and is in the Amagaleka country, in Kaffraria, and part of Tambookie land, within the Colonial boundary. The population was estimated, in 1856, at 100,000 souls. The only Church members are a few Hottentots. The members of the Mission are the only communicants. The congregations at St. Mark's itself when the last report was sent was 60; at the chief's (Krili's) kraal, 60; at another kraal (Wayisa's), 40. The unbaptized children and adults under instruction were 600. There are eight schools (Sunday and daily) in the Mission, and the average attendance of *children* was 463. There is a church and twelve out-stations or schools, which are being deserted, owing to the horrible famine which has destroyed and dispersed so many Kafirs. The extent of country under the Missionary's charge is within a radius of sixteen miles: but in one point forty miles. These facts are in Mr. Waters' report, dated July 6th.

friends were evidently disappointed that I could hold out no hopes of a school. I paid a second round of visits in the evening, to distribute books and prayers in the Kyoungs. I should not have had the slightest hindrance, if I could have spoken the language, had I, in the Buddhist Kyoung itself, preached the Gospel of Life. Mergui, with its 8,000 inhabitants, and neighbourhood of more than that number, has no Missionary or clergyman, but one Romanist priest, M. Regnier, a Frenchman. The American Baptists were formerly strong here. Now their Mission-houses *are utter ruins.* There is no school whatever, for English or Christianity. M. Regnier, who came with us to Moulmein, entered fully into the prospects of Missions to the Burmans. After thirty years' experience, he says that he does not know two consistent Burman converts.

I would most earnestly ask your consideration of the above circumstances. The two towns of Tavoy and Mergui contain 22,000 people, the neighbouring villages and jungles nearly as many more. The Baptists and Romanists have confessed their work here a failure. Cannot the Church of England *Society for the Propagation of the Gospel* go in and do her Master's work in His way for Him, *and leave results to Him?* There is a marvellous desire to be instructed among them all. GOD will surely overrule this for His purposes. I am sure that now I should find willing pupils even among the Buddhist priests. The scheme that I mentioned to you seems calculated to meet this urgent want. Schools are required, and they must be conducted *well.* I would most earnestly ask that this suggestion—being made by others than myself—or not made at all by me (yet greatly desired), may be put into operation. I feel quite sure that with GOD's blessing it will certainly succeed."

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## SAWYERPOORAM.

THE Rev. John Earnshaw is one of the additional missionary clergymen recently sent by the Society, on the fund raised in England soon after the Indian Mutiny. Some of our readers may be glad to read his simple account of his first proceedings.



"You may remember that I landed at Madras in January, 1859. I stayed with our esteemed diocesan secretary, Mr. Symonds, six weeks before I started for this place. During those six weeks I preached almost every Sunday in the Cathedral, and several times at the Wednesday evening service. Once I preached at the Mount Church. On my way down to Tinnevelly I visited Mr. Kohlhoff's interesting mission at Erungalore, and also Mr. Heyen's at Trichinopoly. At Madura, where we have a nice little church, but no resident Missionary, I preached to the English congregation. Madura is in Mr. Suter's district, but his head-quarters are some sixty miles distant, so that he cannot visit it very often. After a long journey of 400 miles, which, owing to the slow manner of travelling (two miles an hour!) took me a month to accomplish, I arrived at Sawyerpooram about the end of March. Here I met with a hearty welcome from the then principal of Sawyerpooram, Mrs. Brotherton, Mrs. Scarborough, and Mr. French, the training master. There was also a nice and comfortable bungalow ready for me, in which I was to live until I had learnt enough of the Tamil language to be able to teach and preach. Sawyerpooram is but a small village, but in it is an institution which is an honour to the *Society for the Propagation of the Gospel*, and by GOD's blessing has been, is, and will be a blessing to the people of this land for generations to come. No sooner was I settled at Sawyerpooram than I engaged a moonshee, and began to study with him the language. Under any circumstances it is dry work learning a new language, but when one has, as I had, a moonshee, or native teacher, whose knowledge of English at that time was limited to a few words, the dryness becomes painful. However, we blundered on day after day, and week after week, until I began to feel my way a little, and began to be able to take part in the service of the Church. It was a very proud, and I may truly say, *thankful* day when I was able to read the Litany in Tamil, and still more so when I was able to ask a class simple questions on a parable or miracle. But my time was not all taken up in learning Tamil, for after three, four, or five hours' study, the mind becomes wearied and longs for a change. It is one of the many advantages which Sawyerpooram possesses to a Missionary who is sent there to study

the language, that he can always find employment in the Institution. As you may know, the teaching here is Anglo-vernacular. Almost every boy knows something of English before he enters, but the students of the senior class are able to express themselves well, and consequently I was at no loss how to occupy my spare time. I took charge of the first class of candidates for Confirmation, and prepared them every Saturday until the Bishop came. On Sundays, after the mid-day service, I have always taught the first class, and on Sunday evenings read English prayers and preached an English sermon. In October last the Nazareth Mission became vacant. There was no Missionary available, and the Madras Committee requested Mr. Brotherton to take charge both of Nazareth and Sawyerpooram. I was asked to supply Mr. Brotherton's place, as well as I could, in the Institution. This I gladly did, as I had begun to take great interest in it.

In December, the good Bishop visited us, and confirmed 250 persons. Of them, nearly thirty were students in the Seminary. The Bishop took great interest in the Institution, and was pleased to receive an address from the boys. His reply to them was very affectionate and impressive, and will long retain a place in their memories.

After the Bishop's visit, I formed a communicants' class, which consisted of as many of the confirmed students as wished to attend. I am thankful to say, twenty-one accepted the invitation, and were prepared for receiving the Holy Communion.

In March last, my health began to fail, and acting on the doctor's advice I went to the sea-side for six weeks. The change did me great good, and I returned able to resume my duties. On my return I visited, for the first time, a Mission station, the name of which must be very familiar to you; I mean Edeyengoody. Dr. Caldwell had kindly asked me to spend Easter with him. I did so, and I need hardly tell you how pleased and interested I was with everything I saw. It is a delightful Mission, and worthy in every way of its founder, who now, having cast his bread upon the waters, has found it after many days."



## DIOCESE OF ADELAIDE.

The Bishop, writing January 21st, to ask the Society to renew its grant to his Diocese, refers to the vast benefit which it had already been the means of conferring on his Diocese, by the establishment of Missions at Salisbury, Kapunda, Riverton, Talunga, Barossa, Yankallella, and Robetown, by the erection of ten churches, three school-rooms, and two parsonage-houses. In all, 16 regular congregations have been organized, and others are brought together at occasional places of public worship. The Bishop further says:—

"The following Clergymen have been assisted by partial grants in aid of Stipend, or Missionary outfit:—Messrs. Boake, Strickland, Sabine, Cooper, Sheldon, Martin, Reid, Murray. Aided by a Committee for Home Missions, such districts are selected by me where the members of our Church are numerous, and guarantee the greater portion of the Missionary stipend for two years. It is *then* re-supplemented by a grant from *me*, and placed at the disposal of Synod, by the *Society for the Propagation of the Gospel* Board. In farther illustration of the beneficial working of this strictly Missionary Fund, a settler has made me the following offer: to place a Clergyman at Melrose, Mt. Remarkable, 200 miles north of Adelaide, to serve in the southern half of the Mission, first opened by Mr. Martin. 100*l*. for three years, towards stipend of Missionary; a glebe of eighty acres, fenced; 300*l*. towards a parsonage, and 300*l*. towards a church at Melrose, from which township he stipulates that his head station shall receive a monthly visit and service from the Missionary. This is a result arising from sending Mr. Martin to the North, which the *Society for the Propagation of the Gospel* grant enabled me to do."

The Bishop concludes his letter with the following very favourable view of the condition of the colony generally:—"I consider that the colony has recovered its normal state, and the excitement caused by the gold-digging passed. Fifty thousand tons of flour will be exported in 1861. An excellent ship of wool—the wine produce becoming every day more extensive and important—the discovery also of valuable copper mines on Yorke's Peninsula, all indicate an era of steady prosperity before us, and increasing population."

work. The Rev. Alfred Gadney, who went out a few months ago from St. Augustine's College, Canterbury, has much of his time occupied by the study of the Mahratta language. He considers the work in the villages round Poona more hopeful than that in the town. The Rev. O. Ramaswami preaches in the open air, holds classes for inquirers, and conducts services in English, in Mahratta, and chiefly in the Tamil language.

At Trinity Church, in the city of *Bombay*, English and Mahratta services are regularly held by the Rev. C. Gilder, who has been enabled to increase the number of his services through the help afforded by two Missionaries of the Society of St. John the Evangelist, who live near his church. The Rev. J. Diago has laboured at Bombay. His work lies among his countrymen, heathen and Christian, and has, like that of Mr. Taylor, met with some measure of success. Mr. Diago's last report was written in March. The letters from Bombay, as well as those from Poona, tell of inquirers instructed, and of converts baptized or preparing for baptism. But there is not space for further details.

The first part of this paper gave an extract from a speech in which the Bishop of Bombay rejoiced over the progress of S.P.G. Missions in his diocese. Letters from Missionaries have given particulars which show what this progress has been, at least in the two extensive Missions of Ahmednuggur and Kolapore. And Mr. Williams shows, incidentally, in his letter, how carefully collision with other Missionary bodies is avoided. Still, difficulties arise. In relation to these obstacles we would quote a few words from the concluding portion of that speech of Bishop Douglas which has been already referred to. The Bishop said:—

"When I speak of progress, I am reminded of the fact that our work has met with considerable opposition. I am not at all disturbed at this opposition. Indeed, I think that we ought to be somewhat thankful for it, because I think it shows that the distinctive principles of the Church of England are beginning to make themselves felt. . . . .

Dr Arnold declared, in very strong terms, that to expect to draw men out of such a state of things as that of the followers of the Hindu religion without giving them a system which would recompense them for the sacrifices they made,—to do that, Dr. Arnold said, would be an impossibility. That is, I believe, the principle on which the Church of England, as represented by the



Society for the Propagation of the Gospel, does her work. The Society goes forth into the world to spread CHRIST's kingdom and CHRIST's Church. . . . .

We must be content to live down opposition. Our motto must be, *Deeds, not words.* We must go to work earnestly, and we must pray GOD to show us His work—not that we may talk or reason about it, but that we may do it. *Show Thy servants Thy work*, must be our prayer. If we do our work, GOD will show our successors of the next generation the results. Let us set to work to found the Church of CHRIST, and the future will see the consequences. Let it be our work to lay the foundations of the Church here as they have been laid from the beginning, and GOD will show our children the glorious building which will rise upon them."

## THE CHURCH IN TINNEVELLY.

THE present state of the Church in the diocese of Madras was indicated in the last number of the *Mission Field* (page 129). But an account of progress in a small district is often more impressive than one which deals with a vast area. If, then, we turn from the diocese of Madras, taken as a whole, to the southern district of that diocese,—the province of Tinnevelly, which extends 120 miles from north to south, and has an average breadth of 60 miles,—we shall see, in these oldest and most prosperous of the Indian Missions of our Church, how great are the results which have already rewarded our evangelistic labours. A sermon preached by the Rev. J. M. Strachan, M.D., and published under the title of *The Faithful Pastor*,[1] gives the writer's testimony and opinion on many points of importance. Mr. Strachan's sermon was preached in January in Trinity Church, Palamcotta, before the Tinnevelly Provincial Council of the C.M.S., and the Tinnevelly Church Council of the S.P.G. The meeting of these two bodies, which give to the native clergy a training preparatory to synodical action, is a step towards merging the missions of the two sister societies into the Native Church of Tinnevelly. Mr. Strachan's account of the Tamil Church encourages us to hope for this result at no very distant date. He says:—

"In Tinnevelly alone there are now nearly 60,000 persons professing Christianity, with 59 clergymen, 46 of whom are natives. Last

(1) This sermon is printed at the Christian Knowledge Society's Press, 18 Church Street, Vepery, Madras.

year we raised Rs. 30,000 for church purposes. This is a sum which, considering the class from which it was raised, and the money value of unskilled labour in this country, we may describe as enormous, a sum which will contrast not unfavourably with amounts realized for similar purposes, and from similar classes, even in England itself. Here then, within the limits of a single zillah, we have a compact nucleus of a Church, well supplied with ministers, and year by year becoming more and more self-supporting. And we may hail with satisfaction the proposal to give completeness to our ecclesiastical organization, by the appointment of a Bishop, to whom shall be committed the general oversight of our infant Church."

The success of Missions in Tinnevelly must not make us forget that, if this district is to be won over to CHRIST, a far greater work has to be accomplished than any yet effected. Mohamedans, Hindus, and Devil-worshippers still regard the faith with scorn, with derision, or with cold and contemptuous indifference. The great centres of heathenism remain almost untouched. The leaven of Christianity, however, works among the unconverted, slowly it may be, but surely. The Hindus are emphatically a religious race; and where Christianity comes before them as a living power, many see in CHRIST the Teacher, the Guide, the Way, and the Food for which, while they knew Him not, their hungry souls had longed:—

"For bringing the truths of CHRIST before the heathen, quiet, private, frequent friendly intercourse rather than public disputation commends itself to my own judgment. Disputation puts a person in an attitude of opposition; he feels unwilling to be convinced, and does not like to acknowledge that he has the worst of the argument. Whereas, an earnest quiet talk of CHRIST's love to sinners, and of the redemption that has been paid for all, is more likely to put the mind in an attitude such as the boy Samuel had when he said, '*Speak, Lord, for Thy servant heareth.*'"

Notwithstanding all that has been said and written on the statements in a recent Blue Book, which showed how Missions had furthered the civilization of India, it is refreshing to read such words as these:—

"Of late, European Missionaries in this country have had quite a new sensation. Instead of that pity, not unmixed with contempt, to which they have been accustomed, Indian statesmen, Blue-Books, the London papers, and those of India, too, have taken to praising us for helping on the work of civilization. We are humbled by the statement. We feel as an artist might, whose work is praised for the gilded frame in which it is set. We repudiate the compliment. It



is not for this that we have banished ourselves from our dear homes. It is not to this that we have consecrated our lives. Schools, books, medicine, are all subsidiary means for attaining our great object. Our aim is to plant the religion of CHRIST in the hearts of these people. Iconoclasts we are, and nothing less than the thorough and complete destruction of idolatry will satisfy us. Our work will not be accomplished till the last idol shall have been buried, and the temples of Tenkasi, and Tinnevelly, and Trichendoor, nay, those of every town and village in the zillah shall have been razed to the ground, or shall have been purified and dedicated to the service of the one true and living GOD."

Urging native priests and deacons to that close study needed by all who, as stewards of GOD'S Word, would bring out from that inexhaustible storehouse things both new and old, as they must who would rightly feed the flock of GOD, Mr. Strachan said:—

"There are some good works of theology in Tamil, but they are so few as yet, that for the present it seems most desirable that, as far as possible, the clergy should be acquainted with English. In the meantime, let us hope that translation and authorship will go on apace. Our most pressing want in theology seems to me to be a good work on the history and the rationale of the Prayer-Book; and then, what a priceless legacy would that man leave to the Church who would enshrine in Tamil such books as 'Butler's Analogy,' and 'Abercrombie on the Intellectual and Moral Faculties.' There are men in our midst pre-eminently qualified for this department of our duty."

The concluding part of Mr. Strachan's sermon urges upon the clergy the necessity of self-sacrifice. "Self-denial is of the very essence of religion, for, when self creeps into the heart, CHRIST goes out of it. If a man seeks ordination for enhanced dignity, or for elevation in social status, or for increased pay, that man is wanting in one of the most essential principles of the character of a minister; and if he continue so, he will become a soured, discontented, unfruitful minister." Such words come fitly from the mouth of an English Missionary in India, where our mission clergy (see *Mission Field* for May, page 156) live on an income lower than that of an English artizan in that land.

## A MISSIONARY AMONG THE HEATHEN IN TINNEVELLY.

BY THE REV. G. BILLING.

I LEFT Nazareth on the 9th of May, and arrived at Ramnad on the 15th, the day on which two years previously I had embarked at Gravesend. I cannot attempt to describe my feelings as I drew near this large heathen town and saw its palaces in the distance. I began then to realize fully that I was beginning work alone, and yet not alone. I had purposely arranged that the exact day of my arrival should be unknown, and so no one was prepared to receive me, and I preferred entering Ramnad at dusk—why I hardly know. After some little delay in obtaining the key of the schoolroom, I dined, but before lying down to sleep, I visited the European burial-ground, which adjoins the schoolroom. It is very small, but full of eccentric and huge monuments, erected in memory of several officers and civilians who have died here. These did not so much interest me. I was seeking out a small tombstone marking the grave of a Missionary who died here in 1862. Several days were occupied in arranging Mission affairs.

After Whitsuntide—a season appointed by our Bishop for special prayer, and a peculiarly solemn one to me on commencing my new work—I started for the Island of Paumben. Here there are a few native Christians, and a small number of Eurasians employed in the telegraph and other departments. These latter subscribe very generously according to their ability to our Mission, and an English service is conducted by one of them every Sunday. The attendance of children at the Mission school had fallen off very much of late, owing to the inefficiency of the master; and, despairing of the Mission doing anything in the matter, some of the leading men had appointed a master on their own responsibility. After a time, as they were satisfied with the way in which this school was conducted, I gladly appointed a competent young man to conduct the Mission school, and many persons liberally subscribed to the fund for the erection of a substantial schoolroom, which will hold fifty children. At the time I am now writing, more than thirty assemble daily in the church. There is still some lingering opposition to a "Mission school," but it is fast disappearing. The erection of this schoolroom, now nearly carried to a completion, and the increase in the attendance of the children, are encouraging features in my work by no means to be despised.



We have in this island schools at the small village of Akkalmudum as well as at Ramasweram—a very sacred spot to the Hindus, and to which thousands every year make pilgrimage from all parts of India. The school at Ramasweram especially is in a very unsatisfactory condition. In a large and substantial building, erected some years ago with a view to attracting the higher classes, we have only a few boys—mere infants. This is owing in some measure to our willingness to receive "low-caste" children. In Dr. Strachan's time there was an Anglo-Vernacular school, but the Brahmin youths find that repeating Sanskrit verses to the pilgrims is less laborious and more remunerative than Government employ, and have no desire to learn English.

On my return to Ramnad, I was engaged in inspecting the Anglo-Vernacular school. A new building is in course of erection, but at present 120 boys are crowded in very inconvenient and unhealthy sheds.

Early in July I commenced a tour towards the north-west of the district. In the village of Kilanguny and in others in the same neighbourhood we have a few Christians—poor in every sense of the word. Here the tent, together with its white-faced owner, attracted a great deal of notice, so that we always had a congregation ready at hand. I at once commenced visiting all the neighbouring villages. The novelty of the work at first made it pleasant, but as that wore away, I realized that something more than novelty was necessary to keep me at the work with real earnestness. The polite indifference of the people is very trying, and one sometimes longs for a little English rudeness to relieve the monotony. As I am by no means thoroughly familiar with the language, the greater share of preaching falls to the catechist, but I never like to leave a village without having had some share in proclaiming the good news. As a rule my presence attracted a crowd, but sometimes I had to keep in the background, as women, children, and even men fled from me. Having arranged to move my tent to Kodanoor, four miles south, I sent it on in the evening, intending to sleep in a shed which is used for prayers. I mounted my pony some time before daybreak, and set out for Kodanoor. In this village there is a Christian family related to those who have migrated from Tanjore, and who form by far the larger part of our small congregation in the town of Ramnad. They received me very kindly, and made me a feast in honour of my first visit to these parts. As there is no church here

I administered the Holy Communion in the house. As at Kilanguny, my tent attracted considerable notice; women stood in groups at a distance discussing it in detail, but the men were bolder, and came close to it, asking the price, &c. I had been led to expect some inquirers here, but I was disappointed; the only thing I had which the people seemed thoroughly to appreciate was aperient medicine.

On my second visit to this village I opened a village school. At present the children, all heathen except two girls, and of course the only girls who care to learn, assemble in front of the Christian's house, but the landlord of the village, a Christian, promises to assist in the erection of a schoolroom. Opposition to a "Mission school" was to be expected. A Brahmin immediately followed our example, and more recently, owing to a land dispute, the children of one party, much against their will, have been compelled by their parents to withdraw. I hope, however, that the dispute will not last so long as most Indian disputes do, or as long as that of the Tichborne claimant. We have still seventeen children, who come regularly in spite of being teased by others as having joined "the Book religion." The parents are very suspicious respecting religious instruction. One anxious father thought he had discovered our treachery when he saw the sign + used to divide a prefix and affix in the Tamil grammar. Triumphantly he exclaimed: "See, they even teach the Cross religion in grammar." "Cross religion" is a term unfortunately applied exclusively to that of the Romanists. I too claim a share in the reproach of the Cross. The Zemindar of Ramnad died a few months before my arrival, and as his son is a minor, and the estate is heavily in debt to the government, the latter has appointed a civilian to conduct its affairs. The people have some idea that this change of government will lead to an order being issued for a change of religion, and the people at Kodanoor at first thought that the opening of a school was to be attributed to the same cause. A catechist reports that after having been listened to attentively for some time by men of a caste much despised, they asked him very anxiously, "Has the government ordered us to join this religion?"

Leaving Kodanoor, I moved on towards Peramakudy, a large town west of Ramnad. I started early in the morning visiting some villages on the road. In one of these I had some little difficulty in obtaining a hearing, but at length perseverance and kindness won the day. Although opposition was withdrawn, it was very plain that their only fear was that of appearing rude to a stranger, and especially an



Englishman. They asked one question which rather surprised me, "Did I belong to the religion which required women to confess to the guru (priest)?"

As I could not reach Peramakudy without considerable exposure to the sun, I stopped at Ninar Covil. Here there is a house, the residence of the Zemindar when visiting the temple, and I had hoped to be able to occupy it, but as the keeper refused to open it without an order, I sat in the porch. This I did not regret as several people came to see me, and as they did not regard me as a Duri (European gentleman) they were free and easy. After they had read several tracts aloud, and made their own comments upon them, I proposed to read "a story," and commenced the parable of Dives and Lažarus. I had not gone far before I was interrupted in order to be asked whether I could really *read* Tamil. Again they stopped me when I came to the words "clothed in purple" as the rendering was not familiar to them, and having explained its meaning, I was allowed to finish without any further interruption. I had chosen this "story" as they had expressed considerable doubt as to the existence of heaven and hell. They then inquired who Abraham was, and as the catechist just then returned, they listened attentively for an hour or more while he related the history of the Patriarchs. I was a good deal cheered by this morning's work, but I had to undergo some disappointment, as just before I left they discovered that as I knew the Duri in Ramnad, I too must be a Duri. At once they became more polite, or, rather, ceasing to be polite, they began to cringe. A Brahmin followed me some distance to ask me to use my influence to get him reinstated in his former office in a heathen temple, and he assured me he would call on me in Ramnad for my assistance. I am glad to say he has not yet appeared.

On my second visit to this place I am sorry to say I was too unwell to see the people; moreover, the rains having set in, my tent was nearly carried away by a storm, and I was obliged to hurry away. I had a tedious journey to Peramakudy, a large town twenty-four miles west of Ramnad, having been misled by the people who have a very indistinct idea of distance when measured by miles or rather by mile stones, for you must inquire not "how many miles," but "how many stones," one place is from another. The distance of roads they frequently traverse will be much underrated; on the other hand, that of one they only occasionally frequent will be correspondingly exaggerated. Besides, they do not realize that there is a

considerable difference between five and ten miles, and no two persons will agree on such matters. The owner of a bandy (cart) considers a bad road a long one, and charges accordingly. But I do not generally find that he acts on the same principle when the road is good.

In Peramakudy there are only two Christians, a widow and a young man. A Brahmin, the head master of an English school not in connection with the Mission, asked me to examine his boys, remarking that "a Missionary gentleman ought to take an interest in education." I was of course very glad to seize this opportunity of being brought in contact with the master and boys. During my first visit I did not see much of the people in the town, but I visited several of the surrounding villages. A young Brahmin, who had been educated in our Mission school at Tanjore, was anxious to be presented with a copy of "Paley's Evidences of Christianity," which he said *he* considered a very able book. On my subsequent visits several young men, engaged as copyists in the magistrate's office, came to see me. I found those who had been educated in Mission schools were more ready than others to make my acquaintance. Several boys came and asked for books, and an English one was highly valued. One little boy who wished to be examined in English, went away greatly delighted on my telling him he could give a satisfactory report to his father. These boys standing around me as I sat outside in the cool of the evening reading the *Guardian* would peep over my shoulder and spell out the words. The word "undenominational" proved too much for them and they gave it up in despair. Perhaps it would be well if "the Educational League" followed their example.

When I set out northwards I first pitched my tent at Naral, where a Christian is superintending a farm. As I drew near the village at ten o'clock at night the bandy stuck in the mud and my lantern was broken, so that I had to send for half-a-dozen men to come to my assistance. The Christian residing here constantly accompanied me to the villages, and addressed the people. During my stay here he and his relation, the native surgeon of Ramnad, treated me as a guest by supplying all my needs. One night we were overtaken by the darkness and found ourselves all alone in rather a dreary place, not knowing how far we were from the tent. I sent to the nearest village for a guide, but at first the head man refused to render any assistance on the plea that he was engaged in praying to his god,



but after a time he thought better of it, probably from fear of being reported to the authorities, and sent two men, saying that I need not pay them for their trouble, but as I knew this meant that no one would, I did not act upon his suggestion. As there is no church in Naral, service on Sunday was held in the tent.

After visiting nearly all the villages near Naral I moved on to Rasasinga Mungalum, a large village, almost entirely inhabited by Mohammedans. A fowl belonging to one of these had the misfortune to die a natural death, and as he objected to dining off it himself he was anxious to sell it to me "at a very low price." I had a kind of discussion in one of the streets of this village, but the Mohammedans, without joining in it, listened only to the Hindu's remarks. I do not find the Mohammedans in these parts very anxious to argue, owing perhaps to a consciousness of their own ignorance of the religion. The boatmen are generally followers of Mohammed, but I have not met with any who can give any explanation of their creed or ritual, although they perform the latter very solemnly at sunset, with the exception of the man at the helm. In fact it is difficult for one like myself not versed in their creed to say much to them, as they consider it blasphemy to be told that Mohammed was a man of like passions with ourselves. One man was very angry when I made this assertion, but I put him to shame by refusing to talk with one who could not keep his temper.

When I can secure the attention of Hindus and Mohammedans in a crowd, I try to start a discussion by asking the former what they think of the religion of their neighbours; but their reply generally is "whatever religion a man professes that is the best for him." The question which religion is the true one, and which gives the most moral strength, is not one they appear to think of asking themselves.

I moved northwards to Arinutha Nungalum, but this did not prove a good centre. My moonshee, who, although he is a heathen, generally helps the catechist in obtaining food, had remained at Rasasinga Mungalum to observe the feast of the new moon, and so the catechist had great difficulty in obtaining provisions until the moonshee rejoined us. This village is interesting as being the residence of a peculiar class of Vellalers, who never allow their women to go beyond the rivers a few miles north or south of their village. Unfortunately, I was not able to see much of them. One day I passed through a Brahmin street, and on my return the Brahmins

made some objection to my horse-keeper passing through such a sacred thoroughfare. They did not expect me to know better, but they blamed the catechist for not having instructed me in Hindu etiquette. The next day we had occasion to pass the same way, and a Brahmin seeing us in the distance, as he was bathing at the tank, called out to us not to commit the same offence again. I asked why they were so particular when no such rule was known in an important town like Ramnad. To this they replied, that there the presence of an elephant removed all impurities. At first they were inclined to be authoritative in the matter; but as they changed their tone, and asked me as a great favour to go by another road, which they assured me was a very good one, I withdrew all opposition, and they immediately professed to be much struck with my merciful disposition. The other road proved to be a very bad one, or rather there was no road at all.

At Salagramara the head official of the Zemindary paid me much attention. One evening a large crowd assembled outside his house, and I preached by torchlight. I was obliged to remain in my chair while preaching, as my standing would have necessitated my host following my example.

Sometimes I receive visits from youths, whose only desire apparently is to display their knowledge of English. On one occasion, a boy about fourteen years old said, "I hear your honour has many writers, and request you to engage my services at a salary of not less than fifteen rupees (30 shillings) a month." As I could not grant this request, it was followed by another—"Would I give him an English book, if so, it would raise him in the estimation of his neighbours; if I had no other English book he would not object to a Bible?"

I often find it difficult to know what to say to a visitor by way of keeping up a conversation. I have given up in despair asking, "Will it rain?" To this a man once replied, "Why do you ask an ignorant man like me? it is known only to God."

I have tried to give some account of my work, remarkable only for its monotonousness and freedom from excitement, but which may perhaps interest friends at home. I cannot review these few months of juvenile Missionary work without a feeling, sometimes intense, of despondency. The love of idol worship and belief in Hindu writings do not appear to me to offer much opposition. The love of the world, showing itself in various forms, but equally strong in every class I meet, chokes the word. It has never yet been my privilege to come across in my tours one whom I believed to be honestly and earnestly seeking the salvation of his soul. Until the robe of self-righteousness and self-esteem—the universal dress of the Hindu, so oriental in its style that it checks all spiritual activity—be cast aside, it is hopeless to expect men to come "running" to CHRIST in order to obtain everlasting life. Every Missionary must feel joy, and it is enhanced if he be a Cambridge man, at the interest which Professors Westcott and Lightfoot are taking in the attempt to commend to the people of India the Gospel of CHRIST; but the Hindus they write of differ as much from those I am brought in contact with as "the European and Hindu differ in spiritual and intellectual sympathies." We are told to teach that "Christianity is a life and not a system," but this is just what the Hindu, as far as my experience goes, finds a difficulty in realizing. He is not accustomed to associate morality of life with a religious belief. If men would but be in earnest, and ask "What can I do to inherit eternal life?" I have no fear but that the life of CHRIST will supply a soul-satisfying answer. The next twenty-five years will prove to be, I believe, a most critical period in the history of this nation. Among the educated Hindus there are those who aspire to the attainment of a high standard of moral perfection, and who long to possess "the spirit of the European." It may not be until this effort has been proved after many years of trial to be in itself futile, that they will be willing to learn of CHRIST, and become captivated by His wondrous love. Until that day arrives my short experience does not lead me to expect any great success in the way of real conversions among the higher classes.



In spite of demands at home for proofs of success in the way of numbers, and the calculation of a clergyman proclaimed at the Church Congress as to the cost of one immortal soul, the Missionary needs special grace to remember amidst the diversions of school and congregational work that he is seeking "the one lost sheep until he find it;" and I think that the Missionary who has led one Hindu to the foot of the Cross, and taught him to grasp the moral power of "a life hid with CHRIST in GOD," cannot be said to have laboured in vain.

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acknowledged superiority in the intelligence and civilization of the Christian population, which must influence for good the heathen around.

The endowment of Native Pastors is a subject of great importance to the Native Church; and the great efforts which have already been made in Tinnevelly among the Native Christians for supplying the means of supporting their own spiritual teachers is very encouraging."

The Bishop furnishes the following statistics, derived from returns made to him:—

"The total number of baptized Native Christians in this Diocese, connected with the *Church of England*, is 48,252.

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|---|---|---|
| In the city of Madras the number of such connected with the Church Missionary Society, is | | 650 |
| With the Gospel Society | | 1,187 |
| At Poonamallee, Bangalore, Secunderabad | S. P. G. | 659 |
| In the Cuddapah Mission, | S. P. G. | 971 |
| In Tanjore | S. P. G. | 4,235 |
| In Tinnevelly | S. P. G. | 10,537 |
| " | C. M. S. | 21,804 |
| In Travancore | C. M. S. | 7,915 |
| In Telugu Country | C. M. S. | 294 |
| Total | | 48,252 |

Besides the above, there are no fewer than 20,651 unbaptized persons who are receiving Christian instruction, and have, either wholly or for the most part, renounced their heathen idolatry and its rites. Of these, there are 7,524 in connexion with the S. P. G., and 13,127 in connexion with the C. M. S.

In some of these numbers we may see cause for great thankfulness and praise—such as the 971 of Cuddapah, a comparatively new Mission; the 32,000 of Tinnevelly; the nearly 8,000 of Travancore—all baptized Christians."



We have much satisfaction in adding the following extract of a letter, addressed to the Secretary of the S. P. G., dated July 13th, 1863:—

"It is hard to see how Missions could be better managed on the whole than are those in Tinnevelly. As a general rule—and I am prepared to believe without an exception—both the S. P. G. and C. M. S. Missionaries in Tinnevelly are men of true Missionary heart. They are systematic in their work; they take much pains with their Catechists, giving them periodical instructions; they pay great attention to their schools; they endeavour to call out native energy and native liberality, and to hasten the time when the congregations and their pastors may be independent of foreign aid. I have been also greatly pleased with what I have learned of the Missionary Association among the Native Christians, for carrying the Gospel into neighbouring heathen districts. Dr. Caldwell has much to encourage him in the zeal with which the Association in his district labours.

I regard also with great hope the examinations of the S. P. G. Mission Agents, which all Catechists and Schoolmasters are expected to attend. These cannot fail to raise the standard of attainments in theology. And this reminds me of the examinations for Ordination. All the S. P. G. Tinnevelly candidates answered well. Samuel Daniel was reported as 'very good in all the subjects.' This was last December at Palamsottah. Last March I held another Ordination at Madras, when three S. P. G. candidates were examined and accepted."

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## HINDRANCES TO THE PROGRESS OF THE GOSPEL IN INDIA.

Remarks are frequently made as to the slow progress which the Gospel makes among the native population of India, and comparisons are drawn between the fruits of Missionary labour in the Early Church, and at the present time. It is therefore most important to trace, as far as possible, the causes which obstruct the course of Christianity in heathen lands. The Rev. Dr. Caldwell, the able

and experienced Missionary of Tinnevelly, writes as follows on the subject:—

"You ask whether caste or indifference is the main obstacle. I may here mention an obstacle which appears to me to be more formidable than either of those, though undoubtedly both of them are formidable obstacles. It consists in the intense nationality of the Hindoos—a nationality intertwined with, if not developed from, caste, and fostered by tropical conservatism, in virtue of which everything that is connected with foreigners, especially foreign religions and foreign modes of society, are regarded with aversion.

The progress of English education may do much in time to mitigate this national aversion to foreigners; and in this respect the Government system of education is fitted to produce good results. My impression, however, is that at present, the aversion of the mass of the people to the English and their government is on the increase, owing chiefly to the want of consideration for, and even the ignorance of, native feelings, with which many measures of the Government are characterized.

All over the southern provinces the natives are expecting the advent of a native king, and the expulsion of the English in 1865. A written prophecy to this effect is being copied out and sent from village to village, and every copy of the prophecy is worshipped as a document of Divine authority. All that is known of this king is his name, Vasanta Rájá, King Vernal.

The people, of course, will find that their political Messiah does not come at the appointed time, and their expectations will then end in smoke. But the eagerness with which the prophecy is circulated and believed in is symptomatic of the national aversion to everything connected with foreigners, to which I have referred."

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## LINGGA MISSION, BORNEO.

The Society has received from the Rev. Walter Chambers an interesting journal of his proceedings. His work, as will be seen, lies entirely among the Dyak tribes, east of Kuching or Sarawak:—



"*July 28th*, 1863.—At seven A.M. I started from Banting with the ebb tide, so as just to catch the flood at the mouth of the Lingga River, and to go with it up the Batang Lupar. My crew are my Malay boy and four young Christian Dyaks—Jisang, Umar, Jaul, and Briki. About two P.M. we arrived at my little hut at the Dyak village of Stumbin, on the stream of that name, half brook half creek of the main river. The four Christians of the place were absent, but many of my heathen friends were soon around me, and remained with me until I accompanied them to their houses. Several of them came at night expressly for instruction and prayers. Dana, the Tuah of the longest house, expressed his desire of becoming a Christian.

*July 29th.*—In the morning taught some women and little children. Musi helped me greatly. After living with us for a year, this boy came home here on a visit a fortnight ago. I expected that he would return with me; but he is kept back to help his friends in the farm. This is much to be regretted, as during the last four months he has made great progress, and seemed likely to repay my wife for the pains she has taken with him.

We left Stumbin as soon as the afternoon flood tide enabled us to pass out thence into the main river, and going up this one more point, entered the River Gran, also inaccessible at low water. We pursued this to its junction with the brook Sikan, at which point stands the house of Rajau. The learners here being absent, we called at Manggang's, which is within an easy walk. After a little teaching we took along with us Inte, the boy who shows the most diligence, and went up the Sikan, scarcely wider than our boat, arriving at sunset at the house of Chabo, where we intended to pass the night.

The last time I was at Stumbin I came into the Sikan and Gran, by a route which, though longer, afforded me pleasure from its contrast to our ordinary river scenery. We went up the Stumbin. The brook soon became so narrow that we seemed ploughing through lofty grasses and rushes which overtopped us even as we stood up to pole, our only means of progress. After two or three miles the rushes ceased, the grass, in which the brook often almost lost itself, became short, and lying in the boat I seemed gliding over a field

# THE MISSION FIELD.

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JANUARY 1, 1862.

## NATIVE MISSIONARY MEETING IN TINNEVELLY.

WHILE we are, perhaps, too apt to be discouraged at the stationary character of some of our Indian Missions, it is gratifying to be assured by such a trustworthy and experienced Missionary as Dr. Caldwell of the real progress that has been made in his own.

Of this no better test or proof can be given than the success of the Native Missionary Association at Edeyengoody, which we have much pleasure in presenting to our readers:—

"Edeyengoody, Tinnevelly, September 19th, 1861.

Last Wednesday the Anniversary Meeting of our Local Association for the Propagation of the Gospel was held here, and it proved to be a very satisfactory one. This Association does not act merely as an auxiliary to the Parent Society, by raising funds and sending them to the Committee in Madras, but may be regarded as in itself a Missionary Society, with a sphere of labour of its own, the heathen tract of country lying to the west of the district of Edeyengoody, and with a Committee of its own, consisting of native Christians belonging to the district, by whom the funds that are collected are administered. A grant in aid to the extent of half the amount collected in the district has annually been granted by the Madras Diocesan Committee.

The collections for the year had been got in before the meeting was held, so that the object of the meeting was not that of raising money, though a collection was made then too, but that of communicating information, interesting the people in the evangelization of

the heathen, and giving an impulse to good works and good feelings in general. The time chosen for the meeting was shortly after the termination of the palmyra season, when, the hardest work of the year being over, the people were able to attend, and the good impressions that might be produced were not so likely to be soon effaced.

The meeting was held in the middle of the day, and the day was generally celebrated as a festival. Many of the houses in the village of Edeyengoody were whitewashed afresh; the church, in which the meeting was held, was neatly decorated by the school children with festoons of green leaves, entire plantain-trees with their large bunches of ripe fruit, and the graceful pendent leaves of the cocoa-nut palm; and the people who attended the meeting came dressed, as for a festival, in what they regarded as their best attire.

The number of persons present, young and old, not including infants, of whom there was a large collection, was 1,050, the largest assemblage we have ever yet had in Edeyengoody for any purpose. A considerable number had come (on foot of course) from a distance of ten miles.

After singing a hymn, and prayer, and a few introductory remarks from myself, the native Secretary read the annual report. According to this report, the Association had employed during the year three schoolmaster-catechists, two schoolmasters, and three itinerant catechists. There had been an increase of thirty or forty souls during the year to the various small congregations connected with the Association, including the nucleus of a new congregation that had been established in a Shanar village. The itinerant catechists had met with some encouragement amongst the higher castes in several places. Four or five individuals belonging to those castes had listened more attentively and thoughtfully than usual to what had been said to them from time to time, and one of them had requested the catechist to pray for him that he might receive additional light and strength.

The money collected during the year for the purposes of the Association amounted to 616 rupees, being about 125 rupees in excess of the amount raised the previous year, and double the amount collected in 1858, the year in which the Association was established.



This increase in the income of the Association, and the increased number of people present at the meeting, proving, as they did, that the people were learning to take an increased interest in the progress of the Gospel amongst their heathen neighbours, though not the objects directly aimed at by the Association, were more apparent and possibly of greater value in themselves than any direct results that appeared to have been accomplished amongst the heathen as yet.

The indirect benefits arising from the establishment of the Society were still more obvious from some of the addresses delivered at the meeting. The first address, after the reading of the report and the accounts, was that of a Missionary, who was prepared to put off his harness, the Rev. P. P. Schaffter, of the adjoining Church Missionary district of Luviseshapuram, the oldest Missionary in Tinnevelly, and one of the oldest in the Presidency of Madras: the last was that of a young Missionary, whose harness has hardly yet been buckled on, Mr. J. M. Strachan, a recently arrived alumnus of St. Augustine's College, Canterbury, who is now studying Tamil here, and who addressed the meeting through an interpreter. Addresses were also delivered by three native Catechists, and in the interval between two of those addresses I had arranged that four private members of congregations should say a few words. This part of the proceedings was peculiarly interesting, and proved that the Association had not laboured in vain, for although the speakers resided in the eastern part of the district, where most of the older congregations are situated, not in the western, in which the Association labours, yet all four were recent converts from heathenism, one of them converted within the year, and all might be regarded as fruits of the labours of the Society, for it was owing to the new life and zeal that the establishment of the Society had kindled in various parts of the district that those persons had been converted, and had it not been for the Society, they would probably all have been heathens still. The sight of four persons recently converted from heathenism, stand-

ing up and addressing a Society established for the evangelization of heathens, would naturally tend to excite the older Christians to take a deeper interest in the Society's work. All four speakers were specimens of a style of Christianity which did not exist in the district in former times; and their spirituality of mind, their zeal, their love, and their rapid growth in knowledge and grace, had already had the effect of stirring up many.

The best native Christians in the district in former years could only be described as well-disposed people, of whose piety and sincerity one had reason on the whole to hope well. Not one of them could be regarded as earnest, spiritually minded Christian men; and it was generally supposed that piety of a higher order was not to be expected amongst Hindu Christians. I have now reason to thank GOD that Christians of a new stamp are to be found in several congregations, all of whom are new converts from heathenism, and respecting whom every one who knows them feels confident that they are new men in CHRIST.

Two of the persons referred to, and who now addressed the meeting, were converted the year after my return from England, and I mentioned a few particulars respecting them in my report for 1858. One of these two persons had, at his baptism, taken the name of Peter, and his address in particular was fitted to do much good. The simple, affecting earnestness, with which he spoke of CHRIST, and of His sufferings and death for all mankind, as the ground of hope and the motive to Christian effort, was well fitted not only to touch the hearts of those who were private members of congregations like himself, and incite them to become Christians indeed, but also to prick the consciences of many of the catechists and schoolmasters who were present, and induce them to compare his unbought earnest piety with their own apathy, and to seek to get their spirits kindled where he had kindled his—in the love of CHRIST shed abroad in the heart by the HOLY GHOST.

What added to the interest and surprise with which the addresses were listened to, was the fact that with one exception the speakers were hardworking labouring men. The exception was that of a person who was a small trader. The remaining three were palmyra



climbers, two of whom had learned to read, but had no further education. The third was unable even to read. Notwithstanding, however, their early disadvantages, and the disadvantage arising from their hard, weary labour under a tropical sun, the clearness, good sense, unction, and power, with which they spoke, proved that the reception of the Gospel into their hearts, not as a theory, but as a living principle, and their conversion not merely from heathenism to Christianity, but from sin to GOD, had awakened in them new powers of which they were unconscious before."

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## FIRES AT KWAMAGWAZA AND EKUKANYENI.

THE Society has received the following disastrous news in a letter from the Bishop of Natal:—

"During the last month it has pleased GOD to visit us with two very serious and lamentable disasters. The season has been an unusually dry one. Our winters are, indeed, always dry, so that for weeks together the sky is clear, and we have no rain. But generally there are heavy showers for a few days in mid-winter, and rain again in the early part of September—all which has this year been wanting; and to this date, September 28, we have not had rain enough to lay the dust for the last five months, with every appearance at present of the drought continuing longer, in which case the crops for the next season will be very much injured. Indeed, there are some who were living on the eastern frontier of the Cape Colony during the time of the recent famine, and who say that the appearances here at the present moment—a frequent gathering of clouds, and threatening of rain, which all passes off, and ends again in a sky as clear as before—are precisely the signs which preceded that terrible season.

However, the result of this long drought is, that the grass everywhere throughout the colony is like tinder, and ready to take fire from any slight circumstance, as the fall of the wadding of a gun, which appears to have been the cause in one of the two cases I am

nor, indeed, by any one, except, very rarely indeed, by one of the Moravian missionaries from Nain or Hopedale. After this I hope (D.V.) to visit England, to plead for the Bishop's Endowment Fund, so that we may be able to avail ourselves of the Society's most generous offer of aid. We have already promises in the diocese of nearly 4,000*l.* currency, which is, I hope, some proof that we are willing to help ourselves before asking others to help us.

P.S.—The Bishop of Newfoundland would have gone to the Labrador himself, but for an unexpected delay in Bermuda."

## NORFOLK ISLAND: FIJI: "FREE LABOURERS" IN QUEENSLAND.

(*Letter from the Rev. R. H. Codrington.*)

ON April 10th the Rev. R. H. Codrington, senior priest of the Melanesian Mission, wrote from Auckland, New Zealand:—

"In Norfolk Island the school has been maintained with a regularity and efficiency that has surprised myself. This is owing to the usefulness of the elder scholars trained to be teachers, and gives us great encouragement for the future.

The voyage which has now to be undertaken will, in all probability, be trying. We have no one left among us who knows the islands generally, or is generally known by the people; no one who is acquainted with the boating work which has to be done in landing scholars or taking them back, and in procuring food and water—none, I may say, who is much more than a mere passenger at sea. In addition to this, there is the difficulty to be expected which will follow from the loss of the Bishop as general interpreter, and the one to whom the boys were committed by their friends. The general exasperation of the native mind may be expected to add unusual danger to these difficulties. I may say that all prudence and caution will be used; and that, under GOD's providence and care, we trust that with prudence little risk will be incurred, though everywhere the difficulties will be great. We have the great advantage of the kind assistance of Lieut. Tilly, R.N., formerly captain of our schooner, who, with the unselfish devotion he has constantly manifested towards the Mission, has undertaken to accompany us, with considerable risk to his health and prospects, to guide us in the boating work, with which he is perfectly familiar. The plan of the voyage will leave me for some six weeks at Norfolk Island with a large number of scholars, while the other clergy with their scholars from the New Hebrides and Solomon Islands go up first to these islands. They will therefore have the first experience of the difficulties and dangers which may be looked for. This arrangement is so far unsatisfactory, but the difficulty in arranging the several trips of the vessel is very great. In the early part of June I hope, with the Banks Island scholars, to be taken up by the *Southern Cross*, and to visit Fiji, and then to go through the whole field of our work, being left finally for a month's residence in the Banks Islands, from whence I may expect to return in September.



My reason for visiting Fiji is, that Mr. Floyd, the clergyman there, is anxious to do what he can for the Melanesian 'labourers' employed there, and has asked for one of our teachers to live with him, and accompany him upon his journeys. So much may be done, it is hoped, by working upon the 'labourers' on the plantation, that we think we are bound to give every assistance to Mr. Floyd. I shall hope, when I have seen Fiji, to write to you some account of that interesting and pushing community. If its prosperity is solid, the Church must very soon be largely extended in its operations there, or a great opportunity will be lost.

I have now been absent from Norfolk Island for more than two months. I came down here to arrange business matters which required my presence, in consequence of the loss of our Bishop. I have used my time in a rapid visit to Queensland. I endeavoured there, in accordance with our dear Bishop's wish, to ascertain if we could help in the teaching of the Melanesian 'labourers' there, by settling among them a trained teacher from our school. In the little time I had to spare, I could find no centre where a native of the Banks' Islands, speaking two or three languages, could find a sufficient number of Melanesians in one neighbourhood to make it worth while to remove him from other work. I found only four men to whom I could speak myself. The planters treat their labourers very kindly, and would generally, I believe, give room and assistance to a teacher. As yet *absolutely nothing is done by the Church.* Two thousand Melanesians are brought into a Christian colony, many of them from islands where the Gospel is to be heard, and remain heathens, because they live with Christian people! Worse than this, they certainly return from such a stay in the plantation worse in every way than they left their own homes. It seems to me a monstrous thing. I believe that they might well use European catechists to teach in English. There are difficulties, no doubt; but surely they can do something, or try to do something.

In conclusion, let me ask again the continued prayers of all who think of us in our distress."

## GROWTH OF A TAMIL CLERGY IN MADRAS.

NO Christian can doubt the absolute necessity of a native clergy in the Church of every nation. No Church in the world has ever grown to maturity without a native clergy; and the Indian Church can form no exception to this rule. Indeed, a native clergy is, if possible, more needed there than elsewhere. How difficult it is for foreigners, and especially for those who come from the nations of the West, to sympathise with Asiatics, they who know

India can best tell. So that, apart from all considerations of language, climate, and expense, a native Indian clergy is simply a necessity. That Tamils, men well trained and thoroughly tested, are every year receiving Holy Orders, is therefore a most hopeful sign. The following account of four native candidates has been forwarded to the Society by the Rev. A. R. Symonds, who has himself, by his successful educational work at Sawyerpuram Seminary, contributed largely to the recent increase in the number and efficiency of the native clergy.

GNANAPRAGASUM PARENJODY belongs to the caste of the Shanars, or cultivators of the palmyra-tree—a body of men corresponding very nearly in social position to our small farmers in England. A large proportion of the native Christians in Tinnevelly are of this caste. Parenjody is a married man, thirty-four years of age, and has three children. His education was received at the Nazareth Boys' Boarding School and at Sawyerpuram Seminary. He is a man of good average abilities, and has carried off several prizes—the last of them was the first prize at the Bishop's late examination. He appears truthful and upright, one who tries to be good and to do good. His influence amongst his congregation is very apparent; the Rev. Dr. Strachan considers it the most orderly congregation in his whole district. Of the fourteen years which he has passed in the service of the Society, he spent nine as a schoolmaster, and five as a "mixed agent" (that is, we believe, half a schoolmaster and half catechist). It is proposed that when ordained he should work in a village of the Nazareth district, called Jerusalem, where he will receive as stipend Rs. 20 a month, of which the usual moiety will be paid out of the General Native Sangum Fund. Each of the other three natives to be ordained will receive the same salary.

VISUVASUM ABRAHAM, who belongs also to the Shanar caste, is the son of a catechist. He is thirty-one years of age, is married, and has two children. He was educated at the Boys' Boarding School at Nazareth, and is a man of more than ordinary ability. Two years ago he was second Monckton Scholar; he is now first Monckton Scholar: in other words, he is one of the sixteen scholars, poor, native inhabitants of the Presidency of Madras, born in marriage, and not of a European father or mother, who, along with the Monckton catechists, are supported by the interest of the munificent bequest of 11,000*l.*, left by Mr. Monckton in the year 1840 for that purpose. Visuvasum bears an irreproachable character, and, though comparatively young, his influence for good amongst the rest of the catechists is very marked. He has worked under the auspices of the Society for thirteen years, eight as schoolmaster, and five as mixed agent. When he is ordained, he will have charge of Alvar Tinnevelly, where there will soon be commenced a good stone church, to cost about Rs. 2,000, of which Rs. 500 are now in hand. The people will also build a parsonage for their pastor.

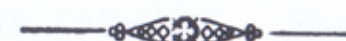
SAMUEL YESUDIAN, whose father is a Christian of the agricultural class, is a married man, forty-five years of age, with six children.



He was educated at Nazareth School, and has worked with the S.P.G. for twelve years. He is a Catechist of fair ability, equal to the ordinary native pastors in attainments, but possessing rare powers of government and management. He is conscientious, truthful, and religious. His entire salary will be paid by the congregation of Puthukotei, the Southern part of the Puthiamputhur district. Samuel Yesudian has worked extremely well as catechist for seven years under Mr. Kearns, and has won the entire confidence of the people. He is not so learned as some, but in zeal and in diligence he is not inferior to any. As a proof I may allude to the fact that his people provide his entire salary.

ROYAPPEN PERIANAYAGUM, of higher caste than the other candidates, is a married man with six children. He was educated in Nazareth School, and is a man of average ability. The Rev. Dr. Strachan writes: "It may be said of him, in a way that I can say of no other native I have ever met, that he is a man of one Book. His study of the Scriptures continues to this day, and his knowledge of the Bible is remarkable. He is quiet, humble, yet dignified: he seems to be in the fear of the Lord all day long. His piety has had a most marked influence for good on the congregation with which he has been so long connected. He is forty-five years of age, and has spent thirty-one years in the service of the Society—most of them as Catechist in Nazareth, where he will work as native deacon, half of his salary being paid from the General Native Sangum Fund."

No exact time has yet been fixed for making these four Tamils deacons. But we cannot do amiss if we remember them in the Ember week in September.



## RETURN OF THE REV. A. R. SYMONDS TO ENGLAND.

HOW largely Mr. Symonds, the Society's Secretary in the Diocese of Madras, and for twenty-four years Principal of the Vepery Seminary, has contributed to the success which has rewarded the Society's work of every kind in South India, is well known. His special work—none could be more important in itself and more needed at this time—has been the training of promising Tamil youths and men for Holy Orders, and as Catechists. The gratitude due to Mr. Symonds from all interested in the spread of the Gospel in South India was expressed at the last meeting the Madras Diocesan Committee of the S.P.G. held before he left India. The following Resolutions were drawn up by the Bishop of Madras, and were passed unanimously:—

"That, in the prospect of the Rev. A. R. Symonds' return to England on furlough, this Committee record their high appreciation of his very long and valuable services as Secretary and as Principal of the Society's Training Institution at Sullivan's Gardens, and their deep sense of the loss which both the Institution and the general work of the Society's Missions in this diocese will sustain by his departure. His experience of twenty-six years in the Secretaryship, and of

twenty-four years as Principal of the Seminary, the Committee feel cannot be replaced.

To Mr. Symonds' learning, piety, and careful instructions, the Native Church has been indebted for no less than twenty-six of its ordained pastors, and for a still larger number of catechists and schoolmasters. To his zeal in the cause of Christian education, and wise improvement of opportunities afforded by the Government, are due the rapid progress and present satisfactory position of the Society's Mission Schools.

Moreover, to his earnest efforts in a bygone period of financial embarrassment, and to his sustained watchfulness ever since, the Committee attribute the favourable aspect of their pecuniary affairs for several years past. In the business of the Committee, his minute acquaintance with all branches of the Mission work, his practical wisdom, his power of lucid explanation, his patience, have left little burden for the members of the Committee to bear, and made their meetings altogether very pleasant.

The Committee commend him heartily to the great Head of the Church. They would rejoice if, in the providence of GOD, he should see the way clear for his return, if not to discharge again the active duties of the Secretaryship, yet to resume the Principalship of the Seminary, and to minister again in the Society's church. But if it be otherwise ordered, they pray that he may be permitted to occupy some other field of suitable and happy labour for CHRIST, and that, when all his work on earth is done, he may be rewarded with a crown of glory."

Mr. Symonds' many friends will be glad to learn that he has reached England in safety.

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## INDIAN CHAPLAINS AS CENTRES OF MISSIONS.

THE first duty incumbent upon Indian chaplains is the supply of the spiritual needs of British soldiers, and of the English civilians resident in the stations committed to their care. Wherever their duty leads them to minister to scattered flocks, long journeys must be made to bring the word and sacraments to small communities of English artillerymen, stationed at some distant battery, or to outlying civilians. Such exertions in that enervating climate try the strength and exhaust the energy; and yet much more is needed if chaplains would do their duty to their English flocks. When the chaplain has held Divine Service, preached, celebrated, inspected the schools, catechized the young, visited the sick, and used opportunities for assisting penitents and reforming sinners, his duties are not fulfilled. He is bound to be a leader in all good works. If he may not dare to say to his people, with St. Paul, "*So walk as ye have us for an ensample,*" he must at least try, wherever his station is, to be amongst the vanguard of the soldiers of the Cross. Now one chief duty of all Christians, everywhere, is the conversion of the heathen, but in India this duty assumes larger proportions, and rises to a paramount importance. Wise and weighty are the words of the Bishop of Bombay: "Of nothing am I more convinced than of this; that it is only by spreading Missions here that the religion of those who profess the faith of CHRIST can exist at all, or, at least, can really thrive and flourish. The heathen here are to us what the poor, the ignorant, and the suffering are to Christian England. In them alone, or at least in them chiefly can



we find the CHRIST Whom we may visit in sickness, clothe in nakedness, feed in hunger, instruct in ignorance. Work which resolves itself into some form of Missionary effort is the only good work which we can do."

We all know how Henry Martyn, the model of Anglo-Indian chaplains, laboured. The English received from him a care to which they had hitherto been little accustomed, a church, the first building dedicated to Christian worship which that district had seen was, while he was chaplain, built at Cawnpore; schools for English children were originated, and in them the chaplain taught indefatigably, besides visiting the sick in hospital, and travelling long distances to baptize, bury, and marry. But at the same time active work was set on foot for the conversion of the natives: schools were opened for their children, private arguments held with Mahomedans and Hindoos, the Prayer-book was translated into the Hindostanee and Persian tongues, and, greatest work of all, the Bible into Persian. It is often said that Henry Martyn's zeal bore no fruit. Nothing can be less true. The works noted above are themselves fruits, blessed and enduring. But there were others too. His convert, Sheik Salah, baptized by the name of Abdul Messeh (servant of the Messiah), became the teacher of thirty-nine Hindoos, whom he brought to baptism. One aged convert Martyn himself baptized. And his devotion excited amongst the heathen a wide-spread interest in Christianity, and was the means of awakening to a true conversion many Anglo-Indian Christians who had sunk into spiritual lethargy.

What Henry Martyn did unaided, many faithful chaplains might do, with the aid of a native priest, or deacon, or where that cannot be obtained, of a native catechist. Some have already done this. The Bishop of BOMBAY, at the Meeting of the Bombay Diocesan Committee of the S.P.G., which was held on December 21, 1871, remarked this feature as an element of great hopefulness in the work of his Diocese:—

"Two of our chaplains, Mr. Stead, of Poona—who found there a native congregation, which had been collected, I believe, first by the Archdeacon—and Mr. Bagnell, of Ahmednuggur, have taken immediate oversight of Missions which are conducted by native agents; and the Missionary congregation under Mr. Stead's care, and assembling in St. Paul's Church, now amounts to 125 persons, of whom a large proportion are regular communicants. I invite your attention to this novel feature in our Missions: first, because in your name I would offer to Mr. Stead and Mr. Bagnell our warm thanks for the important works which they are thus fostering, and also because I venture to express a hope that their example may be followed by such of their brethren as can spare the time which must be given to the oversight of the native congregations, when they thus rise beneath the shadow and protection of the European Church. In this way, not only might our Missions be extended rapidly, and at a cost which is comparatively trifling, but our English congregations would take part in efforts which are suggested to them in the most natural and legitimate manner, and would thus bring down upon themselves a blessing, which now, I fear, for lack of such efforts, may be often withheld. The chaplains, generally, when not already burdened with their work, would, I am sure, rejoice thus to co-operate with the Society, and work of this kind might be extended at once and with rapidity, were it not for that one obstacle, which only time can overcome. The native agents which we need are not now

Ordination Service, and a number of copies of the translation of '*Veni Creator Spiritus*,' for use at the Confirmation and Ordination Services.

On Feb. 14—Ash Wednesday—the Bishop of Calcutta, accompanied by his chaplain and a doctor, arrived, and at once came to the morning service. In the afternoon a programme of all that was to be done was arranged. That evening news came of the assassination of Lord Mayo, which was severely felt by the Bishop. On Thursday morning the Bishop examined the schools, and had a long talk with all the Missionaries on the affairs of the Mission. The great need of rest-houses in the district was a prominent subject. That afternoon a telegram from the acting Governor-General came, asking the Bishop to go at once to Calcutta, which he immediately prepared to do. This, of course, unsettled all our arrangements, as many people would come in for confirmation, &c., and it was too late to give notice to them. Consequently, on Saturday, the day which had been appointed, a large congregation came together. Many of them who came from a distance were willing to stay in Ranchi for a week, and the time was utilized by giving them more instruction.

As Tuesday had been appointed for a confirmation at Murhu, Mr. Vallings and I went off there to explain the cause of the Bishop's absence. We returned to Ranchi after visiting some of the places where readers were stationed which Mr. Vallings had not before seen. On Saturday the Bishop and his chaplain arrived, and the confirmation took place in the afternoon, when 260 persons were confirmed. On Sunday morning the Bishop preached at the English service, and afterwards met the Residents at my house for a short conversation on matters connected with the Church building and the Mission generally. After this the Rev. W. Luther was ordained Priest, and Holy Communion was celebrated. At night the Bishop and his party left, on their way to Chayabassa. I accompanied them at the Bishop's request.

Early on Monday morning we arrived at Murhu, where a tent had been sent by the Deputy Commissioner for the Bishop's use. By midday an overflowing congregation had assembled in and around the chapel, and Holy Communion was celebrated. After this there was an interval of an hour, during which the people who had come for confirmation were arranged regularly in rows. There was not room for all of them inside the chapel, which is a tolerably large one—measuring 50 feet by 25. I had translated the Confirmation Service into the Mundári language, as scarcely any of the people would have understood it in Hindi. The Mundári version was written out in Roman characters, and the Bishop read it over beforehand. Two addresses were made, one before and one after the imposition of hands; the Bishop spoke in English, and I interpreted sentence by sentence in Mundári. We had a very hard day's work, and had to go on another ten miles before we reached our camping ground. About ten o'clock we sat down to dinner, having a bedstead for our table, and boxes for chairs. That night we all slept in our palkis, and next day travelled through the great jungle which separates Chôta Nagpore from the plain countryof Singhboom. By evening we arrived at the bottom of the pass, and had a hasty meal, making the top of a palki a table, and standing round to eat. It had just got dark, and the hills were on fire in many places, and looked very grand. We reached Chayabassa about five o'clock on Wednesday morning, Feb. 28th. There was a confirmation in the afternoon, the service being in Mundári, as at Murhu, as the language of the Kols of Singhboom differs very slightly from it.



The Bishop left Chayabassa for Midnapore on Thursday morning. I remained at Chayabassa till the following Wednesday, and in the meantime visited the village of Katbari, where there is now a congregation of a dozen families of Christians, and others in an adjoining village. I also visited two villages lying near the road, where some Christians reside. It is a very great drawback to our work in Singhboom that there is no ordained Missionary there. The Bishop had a conversation with Mr. Krüger on the subject of his becoming a candidate for orders, and will accept him if a title is given, which I sincerely hope will be the case. On my return journey I spent a Sunday at Murhu, and reached Ranchi on March 11th. I was a good deal exposed to the sun on my return journey, and, probably in consequence of this, had a rather sharp attack of fever, which made me very weak and put a stop to my work for some days.

In Holy Week I gave a short exposition of the events of each day during a short midday service.

After the Bishop's visit the students of the Theological Class, five in number, began their reading again. During the cold season they had been located in certain villages, and had the oversight of the readers in surrounding circles. Their work was not very effective, but it had one most desirable effect, because it made them see and feel what a very difficult work lay before them if they should become candidates for orders. Their conduct is very satisfactory, and their progress in the studies fair; I am sure it would be much more rapid and satisfactory if they had the advantage of better teaching. They have now been working in this class for two years, during part of which, however, they have been employed in the district.

I have been able to give very little time during the last quarter to the translation of How's Commentary on the Gospels, but with the Bishop's assistance I have secured the help of two other Missionaries (one being of C.M.S.), and I hope this work will be completed by the end of this year."

## TINNEVELLY: EDEYENGOODY AND RADHAPURAM.

MISSIONS in Madras have had, during the past year, general, though not uniform success. Taken all round, the Native Church in that diocese holds her own, and does, indeed, a little more

than that. The number of Christians upon the S.P.G. Missions has been increased by 562; that of communicants by 442; of adults able to read by 432. In the course of the last year 13,536 rupees have been received from the native Christians, apart from what they have contributed in labour and material for the erection of chapels, pastors' houses, and schools. Efforts are being made throughout the Missions to form permanent endowments for the support of the native clergy, in addition to the regular monthly contributions of the people towards the stipends of their native ministers. There are twenty-seven native clergy on the Society's list. Of these, four are supported by old endowments, seven by congregational funds and the monthly contributions of their people. In the case of ten native clergy, about half the stipend (in some cases a little more, in others a little less) is given by the congregation. Six of the native clergy are paid out of the General Fund of the Society.

It is remarkable that numerous contributions towards Church purposes have during the year been received from Hindu gentlemen without the Christian fold, and other non-Christian natives. Thus at Ramnad the Rajah has given a site for a new school and a donation of one thousand rupees. Other contributions made at Ramnad for the same purpose amounted to 1,700 rupees. The Rajah of Pittapoor has become an annual subscriber to the Society, of 1,000 rupees. The native inhabitants of Trinchinopoly have also given 3,500 rupees towards the improvement of the premises recently purchased by the Society for the High School.

In his Report for the year 1871, written from Edeyengoody, Dr. Caldwell forwards accounts of their work in that period, written by the seven native clergy in his district. One of these, Mr. Peter, is his immediate assistant in the portion of Edeyengoody not included in the recently established pastorate. Another, Mr. Samuel, has for several years worked the Radhapuram diocese of the district with a near approach to independence, and with highly satisfactory results. The other five are pastors in the strict sense of that term: they have charge of particular congregations with, in each case, the addition of a small congregation or two in the neighbourhood. Dr. Caldwell says: "Four of these reports were written in English, nearly as they stand. Three were written in Tamil, and have been translated into English by me." The Rev. G. PETER reports general progress, without any marked or striking events. The character of parish work amongst a Tamil congregation is, however, so different from ours in England, that it seems desirable to give extracts which will bring out some of its distinctive features:—

"Private prayer-meetings of women are conducted by three educated women every Saturday noon in three different houses. These women collect their friends in their houses, commence their meeting with singing a hymn, make one of their number offer a short prayer, read to them some instructive piece, either from the Bible or from some religious book, and close the meeting with prayer. These women, following the advice of Mrs. Caldwell, weekly collect rice for the poor, and have proved very successful in so doing. . . . The congregations at Pottakalanvilei and Kattarivilei came to Edeyengoody for their Sunday services. Year by year they are increasing in number as well as in the knowledge of the truth. These people desire to build a church in their village, and one of their number has, at his own cost, bought a ghurry to be used in that congregation. The congregation at Ilakarivilei have erected a neat church at the cost of about a hundred rupees, by means of their own contributions, and by subscriptions from friends, and are now going to complete the work by supplying doors and windows. During the year, ten men, seven women, and eight children belonging to this congregation were baptized. The communicants in this village are earnestly endeavouring to make their heathen neighbours join them in the worship of the true and living GOD; and on my visits to them they follow me to their houses, and tell me the opinions of each one. There are about ten heathen families in the village still, but I hope these will soon join us."



After giving accounts of progress in seven other congregations—in one of which there had, alongside of the progress in some, been a retrograde movement in others, which had caused eighteen names to be struck off the list of catechumens—Mr. Peter writes:—

"In the village of Ramangoody there are two young men who consider themselves clever champions of Siva, and have also read a good portion of the Old and New Testaments. They have now ceased from vain disputings, and one has expressed his intention of soon joining the Church. One of the candidates for baptism, Chinna Sampan, has been severely tried by his old master, and has hitherto proved faithful to his new religion. The congregation at Ayinkoolam has made progress during the year. They are very regular in attendance at prayers. When a child was ill, and a devil-dancer came to her mother's house with holy ashes in his hand, and asked leave to sprinkle the child with ashes, the mother rebuked the impostor, went to the catechist, and asked him to treat the child, and to offer prayers for her recovery. Some days after, the child recovered, and the mother gave thanks to the LORD, having learnt by experience that there is nothing in devils. In the same village, a girl, sixteen years of age, was baptized last year. Her heathen brothers and relatives offered this year sacrifices to devils, and wanted her to eat the things offered to idols, but the girl answered them, 'I have sworn to GOD at my baptism, in the presence of the minister, that I will renounce the devil and all his works.'"

Seven other congregations on this Mission seem to be stationary. One has been unsatisfactory from its commencement, and one has been reduced to forty-four members by families leaving for other villages. There are seventeen village schools in the district. In these female education has been earnestly pushed forward, the result of which is an increase of forty-five girls in school over the last year. The accessions from heathenism have, during the year, amounted to eighty-two.

The Rev. P. Swamidasen has laboured in the two villages of his Mission of Aneigoody, which contain 147 Christians. One of these gave an Altar to the church on Christmas Day, with fifteen rupees, the interest on them being designed for the purchase of the oil used daily in the church, to which he has also promised to give a brass lamp. Another has given a font. A new school is also being built. The two schools are attended by ninety-five children, of whom fifty-five are heathen. Mr. Swamidasen gives them religious instruction daily: in that, as well as in secular knowledge, they make good progress. Preaching to the heathen is not neglected:—

"I may here illustrate how the Word of GOD, the two-edged sword, takes its

hold in hearts even of young Hindu women. The out-village catechist happened one day to address as usual a crowd of women who were spinning under a tree, and to teach the Christian women among them their Church lessons. This is done by getting them to repeat what the catechist tells them, sentence by sentence. When the young woman was repeating after him, some heathen women sitting by laughed at her, and asked her whether it was not ridiculous and shameful for a woman to repeat what a man said. The Christian woman answered, 'You don't know the taste of the sweet rice I eat,' and boldly went on repeating after the catechist.

Since my last report ten persons have been received into the congregation. One of them, who lives in my out-station, Mudumotamoly, is one of the most respectable and educated men among the heathen Shanars living in this part of the district. He was up to his conversion a worshipper of the idol of Swayambulinga Satta, near the seashore. He had read a good deal of heathen books, and had been often spoken to by the Mission agents about Christian truth. He knew that Christianity was the true religion, but was hindered by the landholders of that place from embracing it. Once upon a time he lived, with his family, in the Satta temple as a devotee for about three months for the recovery of his son's illness. While he was living there one of his sisters died all of a sudden, and though he spent more than sixty rupees for his son, yet he also did not recover, and therefore he came to know well that heathenism was a mere cypher, and so, together with his family, he embraced Christianity. We feared that he would fall back into heathenism, as landholders who embrace Christianity often do, but he continues to stand firm. I am happy to find that his wife, though brought up in heathenism, is more sensible than many other women in that village. Now they are attending the church regularly, and learning with pleasure the Church lessons for Baptism. When they were heathens they lost three children in succession. One night, when the wife was sleeping, she dreamt a dream—that a Guru came and told her that a son would be given her, whose head should not be shorn for a period. In the morning she told her husband the dream. Then they made a vow to give alms to the poor and a rupee to the idol temple. After they embraced Christianity they wanted to fulfil this vow, so we held a prayer meeting in their house, some of the Christians being present. I read some portions of the 116th Psalm, and the one rupee was given to the Christian Church. After the prayer meeting was over the boy's head was shorn, and the father gave food to the poor. From that time till now both the man and his wife regularly attend church. From the good report given of them by the heathen we have every reason to hope that they will be firm."

It is true that conversions such as those in which, owing to false gods being found powerless, men turn to their true Helper, are not, perhaps, the most reliable. They find their parallel in a species of awakening common amongst us in England. Such conversions, which amongst us have often their origin in sickness, misfortune, or bereavement, may inspire less confidence than those which spring from spontaneous turning of the heart to GOD. Yet we may always rest in the certainty that He who has made man knows by what cord He may best draw him, and we may well fear lest we disown what He accepts.

The Rev. S. Christian, native pastor of Taruvei, ministers to five congregations. There are in his district four schools, chiefly attended by Mahomedans and heathen Vellatars, all of whom receive instruction in the faith under the superintendence of Mr. Christian. Two or three prayer meetings are held weekly amongst the people of each congregation. At these the children and young people sing Tamil lyrics, and then they that have been appointed to that duty make edifying exhortations and offer prayers. Only a few households



have family prayer, but the practice is extending. Mr. Christian writes:—

"On Sunday and Wednesday afternoon we have prayer meetings for the heathen, and immediately after the prayer meetings are over I go out amongst the heathen and preach to them. Two or three members of the congregation accompany me, and try to convince the heathen of the blessings of Christianity. They also attract the attention of the hearers by singing to them portions of a Tamil poetical version of Scripture History, called the *Veda-porul-Ammanei*, and other Tamil lyrics. Many people listen with evident pleasure. Four families, including thirteen souls, have joined the congregation in Taruvei during the year: and seven of them have been baptized. A new congregation has been established in a village called Sivasubramanyapuram, near Taruvei, comprising twenty persons of the goldsmith caste and twelve Shanars. This congregation is holding on notwithstanding opposition, and I have hopes of other people in the neighbourhood joining it. As the place is only a mile from Taruvei, the people come to church here on Sunday; but they are making arrangements for the erection of a prayer house in their own village. We are al exerting ourselves for these people as much as we can.

The liberality of the Christians in Taruvei is increasing. They not only give more and more liberally to the Sangam and other charitable objects, but also built their own churches and schools, and keep them in repair. They are building a house for the schoolmaster in the south portion of the village; and the people of the eastern village, though very poor, have beautified their church by setting up chancel rails and providing an altar-cloth. They have also made a bier for the decent interment of their dead, as the people of the western village have also done."

Two congregations of native Christians, one at Pothoor, a village almost wholly given to heathenism, and one at Sokkalingapuram, where the Christians are building a new church, are under the care of the Rev. S. Swamidasen. This native pastor has a day school for the young, and a Sunday school for young and old, in each of these villages. Classes, prayer meetings, and services are regularly held, and the holy sacraments administered, as in other villages. The prayer meetings have stirred up amongst the Christians a zeal for the conversion of the heathen. Mr. Swamidasen writes:—

"I have sometimes, in passing through the streets, accidentally heard the voice of a Christian man teaching and exhorting a number of heathen who were sitting around. One day I saw seven persons in different parts of the village reading to the heathen an interesting tract of which I had given them copies. I have also been glad to find that three young men in the congregation have of their own accord associated themselves together to read and speak to the heathen. One of these has set himself to read through the entire Tamil Bible. . . . . Two or three members of the congregation always accompany me when I go to preach to the heathen, and do good not only by taking part in the preaching, but also by representing themselves as examples of people who had been heathen but have become Christian and are the better for the change. Various people listen attentively to what is said, confess the errors of heathenism and the madness of devil-worship, and admit the truth of Christianity, as far at least as words go. According to the Tamil proverb, '*Blow upon blow will break even the stone mortar,*' I feel no doubt but that through the continual preaching of Christianity the heathenism of Pothoor will give way. A young man who used often to argue with me in defence of heathenism has gradually perceived the superiority of Christianity, and one day confessed to me that the addresses he had heard and the Christian tracts he had read had made him three-fourths a Christian. In so far as he was concerned he said he was fully convinced, and the one-fourth of difficulty that remained was only the necessity of gaining his parents' consent. Others also tell me that they dislike heathenism and wish to become Christians. Three families, including ten souls, have this year joined the congregation, but this gain was more than balanced

by the necessity of excluding some people who had long been connected with it, but were unwilling to receive baptism."

The Christians at Pettakoolam are regular in their attendance at morning and evening prayer. They set a high value on the more solemn services of Sundays and Holy Days. There was formerly great indifference as regards baptism, but they are now being led to an earnest desire for pardon and grace. There are seventy-six catechumens preparing for Holy Baptism. The native pastor, the Rev. G. Yesudian, who reports active work of every kind, writes:—

"Two of the people have now improved so much in knowledge that when I go amongst Mahomedans and heathen to speak to them about Christianity, they accompany me and give useful help. Twenty-two persons have joined the congregation during the year, and this chiefly through the increased zeal and exertions of the people of the congregation. I conclude that when the congregation grows in knowledge, piety, and virtue, we shall also see it grow in numbers.

The Church at Pettakoolam is much too small for the congregation. It has been so for some time; but now that the people attend church more regularly, the inconvenience is very much felt. Some have always to stay outside exposed to wind and sun. We have done what we could to meet the difficulty by temporary expedients, but have now resolved to take the more thorough course of building a new church. For such poor people as we are to wish to build a new church, is, as the Tamil proverb says, '*like sighing for a fruit that we cannot reach.*' Still, trusting in the help of GOD, who caused all things that are to spring out of nothing, we have made a beginning, and the result is that ten rupees in cash and one hundred rupees in labour have been subscribed. We trust the LORD will provide what remains.

I have during the past year been encouraged by the happy death of an aged Christian. His name was Peter. When on his death-bed he was filled with comfort, and abounded in expressions of Christian faith. Shortly before his death he said, 'To me to live is CHRIST, to die is gain;' and then, looking up to heaven, he said, 'O CHRIST, come to take me to the place Thou hast prepared for me.'

One of the people who have come over from heathenism during the year is Sudaleimuttoo. He was the principal Ammen (or devil) dancer, and therefore the principal heathen in the place. He had himself built a temple to the Ammen (the demon), and kept up service in it. He used to deride Christianity and Christian teachers. When such a person as this was led to embrace Christianity through the force of real conviction, it may well be supposed that there was great joy amongst the Christians, and loud lamentations in the heathen camp. Both heathens and Mahomedans did their utmost to induce him to draw back; and when they saw that everything else failed, they endeavoured to bring him back by means of the devil he had worshipped. With this view they got seven men to vow a special sacrifice to the Ammen, in the hope of making her angry with Sudaleimuttoo, and thereby working him some mischief such as should frighten him into returning. Thereupon they adorned the temple of the Ammen, and brightened her image and painted her eyes afresh to make them glare, and so waited for the day they had appointed. On the appointed day all the heathen assembled before the temple of the Ammen, and offered her bloody sacrifices and other offerings, and performed the devil-dance in her honour, with noise of music and shouting. A great number of Mahomedans were also present. Whilst this was going on Sudaleimuttoo was observing it all quietly from his house, and assuring the people who were with him that it would end in nothing: and so it did. For the devil fell neither on Sudaleimuttoo, nor on any of the seven men who had made the vow, nor on anybody else. Seeing that this was the case, the heathen were much ashamed, and the Christians rejoiced. Up to this time Sudaleimuttoo is getting on very satisfactorily."

Very good accounts of the Edeyengoody Boarding Schools have



been received from Mrs. Wyatt. There are 236 children. Of these, rather more are boys than girls, and rather more boarders than day boarders. Many of the elder girls, who have lately left, help to support their families by making lace, but spend Sunday in the school, and come there for an hour each day for religious instruction. The boys who have lately left do so too. Satisfactory reports from the Government Inspector—a grand dinner at home for the girls (the customs of the country will not allow them to have a picnic in public), which was followed by games and a distribution of fruit—and a picnic of the boys at a place four miles off, where there is a tank and a beautiful tope,—bear witness to work and sympathy. The boys work voluntarily all through Friday for the Sangam, or district self-supporting fund. The girls rear fowls, whose eggs they sell, and cultivate the castor-oil plant for the same purpose, besides working jackets for Mission agents and others, and earning six annas for the work of each jacket. Eleven girls made their first Communion on Christmas Day:—

"There has been a marked improvement during the past year in the schools, especially in the boys' school, in straightforwardness, truthfulness, and all right feeling. Before, if a fault had been committed and a company of children were asked 'Who did it?' there would be a dead silence. Strict inquiry might find the culprit out, but no child would boldly confess that he was in the wrong. Now, openness of dealing is the rule, and concealment the exception. Here is one case out of many which came under my notice during the past year. A class of boys was being examined in arithmetic in the verandah, and each boy was ordered to pass his slate on to his neighbour for correction. After this was done, the boys were told by the master to say whether their sum had been adjudged right or wrong, in order that marks might be given them accordingly. Whereupon one boy said, 'My sum is marked right, but I perceive a mistake in it myself.' This voluntary information on the part of the boy, though he knew it would be to his loss, will be appreciated by all who know the native character—that they have not even the word 'honesty' in their language; that they think that to speak falsely may be a lie, but that to remain quiet while inquiries are going on about which they may give information if they choose that would criminate themselves or others, should rather be considered a virtuous prudence than an act of dishonesty. It may be well imagined with what delight we welcome any gleam of the light of truth, however feeble, through this dark cloud of inherited falsehood. . . . .

When the children are sent home for their holidays, the duty of exemplifying in their intercourse with their relations the advantages they have received is impressed upon them; and especially they are enjoined to try to win over any of their heathen relatives with whom they may come in contact. It is interesting to hear their own accounts of their endeavours when they return. Many of them tell their tale with earnestness and childlike faith in promises they have received from people whom they tried to persuade to become Christians. One boy, named Joseph, gave an account of a heathen boy, a relation of his, who was the only son of rich parents. They saw a good deal of each other during the holidays, and Joseph told the other so much about his school and all the things he had learnt, and especially about the Christian religion, that when he was preparing to return to school, the other suddenly made up his mind to leave secretly with him. But Joseph said to him, 'No, I can't let you come with me, it will make your parents so angry. You are their only son, and if you really wish, you can easily persuade your mother, and then your father, to join the Church in your village.' 'And,' the boy added, in giving his account, 'it will be a splendid thing if that boy keeps his word, for his parents are influential people, and they will bring others with

them.' These weak endeavours are not to be despised; they must result in good, if not to others, yet at least to the children themselves."

An account of successful work amongst natives, both heathen and Christian, at Radhapuram, is given by the Rev. D. Samuel. The Christians, who are far fewer in number than the heathen, are generally of the poorer class, and depend upon their heathen superiors. The number of Christians has during the year increased by seventy three, though cholera has carried off many and shaken the faith of some. At the same time it gave signs of the reality of their religion by the calm and happy deaths of the Christian sufferers:—

"Though the heathen greatly outnumber the Christians, they have to a considerable extent been enlightened by the truth. They are intelligent heathen, smeared indeed from head to foot with holy ashes, but carrying about with them minds thoroughly dissatisfied with heathenism. Many an individual gives a patient hearing to the Gospel, and acknowledges it to be true; but caste prejudices, the pomps of heathenism, superstitious fear of their ancestral gods or demons, and indifference to spiritual things, prevent him from embracing Christianity. Many who wish to become Christians are kept back by their landlords. Still, there have been during the year 190 accessions from heathenism, and most of the new-comers stand firm."

The Christians ministered to by another native pastor, the Rev. S. Joseph, have suffered from cholera, which has in more than one instance been a means of deepening their devotion. Seven men who belong to the congregation at Averakulam have collected more than eighty rupees for the Sangam by setting aside a portion of their produce. The congregations of Yacobpuram and of Sembikoolam continue to give four measures per cottah of every kind of their produce. The Christians belonging to this circle, in addition to holding a prayer meeting for the conversion of the heathen, help the Mission agents when they go out to preach to the heathen; and not only this, but they themselves sometimes go out to show the heathen the folly of their religion and the truth of Christianity, and prove, with many illustrations, that Christianity benefits men both in this life and in the life to come. When the catechist of Averakulam one day asked one of his people, who is a native physician, how many souls he had brought to the flock of CHRIST by his medical efforts, he answered, after a little hesitation, "Four;" and the reply was perfectly correct and true.

So in many parts of the South of India, and in some other districts of that land, heathenism is being gradually undermined. Only patience and perseverance, only the money and the men, only the zeal that offers of its best to spread the truth, are needed, and then we—or, if not we, our children or grandchildren—shall see the ancient religions of India, which have already run their course and are waxing old, falling into ruin, it may be with a sudden crash; and then another country will be won to the obedience of CHRIST. Meantime, though the national conversion tarries, individual converts come in apace at the call of our Missionaries. Thus souls are saved, and we do GOD a service.



## MEMORIAL TO MRS. GIBSON, POINT DE GALLE, CEYLON.

A NOTICE appeared in the *Mission Field* of July 1871, inviting contributions to a Memorial Window then in contemplation in All Saints Church, Point de Galle, in memory of the late Mrs. Gibson, foundress of the Buona Vista Female Orphanage, at that Station. It may interest our readers to learn that this design has been successfully carried out, and that the subscriptions received from friends in England, which are thankfully acknowledged on the cover, together with funds obtained in Ceylon, have amounted to a sum sufficient for defraying the expenses of the work.

The window was completed and sent out last October. The subject of it is the Nativity and Baptism of our Lord, with the following inscription:—

"*To the glory of God, and in memory of Margaret Gibson, foundress of the Orphanage at Buona Vista. Died 25th August, 1858, aged 84 years.*

*Erected by public subscription.*"

It is placed in the apse of the new church at Galle, where it stands as one of three Memorial Windows, the centre one representing the Crucifixion and the Last Supper, and the others the Ascension and the Descent of the Holy Ghost. All the three are filled with very rich-coloured glass in the mosaic style of the thirteenth century, and have been efficiently executed by Messrs. James Powell and Sons, of Fleet Street. The total cost of the window in memory of Mrs. Gibson, including expenses of transit, amounted to 113*l.* 5*s.* 8*d.*, of which 75*l.* was realized in Ceylon by subscription from all classes of the community, including natives, while the remaining sum of 38*l.* 5*s.* 8*d.* was contributed in England.

Buona Vista having now been a Mission of the Society for some years, the readers of the *Mission Field* may be interested to hear of the erection of this Memorial to one who devoted her life for the benefit of destitute orphans. But a still more enduring monument of her Christian benevolence and worth is the Female Orphan Asylum she founded, and which she superintended to the close of her life. The hill on which the Asylum stands is beautifully situated close to the sea, on a headland opposite the Fort of Galle, from which it is about three miles distant, and is well worth a visit from passengers who touch at that port on their way to or from the East. A school for boys has been built on the lower part of the hill, and a church is about to be erected there, which it is hoped will strengthen and consolidate the Mission, and make it a means of spiritual blessing to the native Singhalese around in a large and populous neighbourhood.

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must either have covered the missing ones, or the heathen Indians have carried them away to sharpen their knives and axes on.

It was with solemn feelings that we stood, as Missionaries, over the neglected dust of those who had preceded us; who had laboured hard in that spot, undergoing great privations and dangers, and had seen their work apparently destroyed, by disease, fire, and other calamities. It was saddening to reflect on what they had gone through, and its end as men regard it: yet we felt that we were, by God's help, building up anew that which had been cut down—that they, whose bodies there sleep, would have welcomed the "New Hope" as carrying on the work of the old in bringing souls to Christ; and that if those silent tongues could have spoken they would have bidden us "God speed."

It was my first visit to that river. I had long wished to see it, but had been prevented by other work. There are two nations at our Mission, the Arawāk and Warau; and a very few Caribs. I catechized the two former in their own tongues. They said they had been expecting me for many years, and hoped I would come again: a hope I should have been glad to share.

We left on the evening of the 23rd; Mr. Heard, our active young superintendent of the Mission, being still very sick. He rallied, however, on our way down the river. Our first evening was a most pleasant one. The planets Venus and Jupiter were in their full splendour, shedding glory and beauty over the soft tropical night, and giving a light equal to that of a crescent moon.

With the next morning we had rain and wind; and about eleven o'clock our boat was caught by a squall and laid over, so that water poured in over her lee side for a few seconds ere she righted. Wind and tide being against us, we went ashore and breakfasted on the Dutch bank, and in the afternoon proceeded on our way; reaching Mr. Heard's hospitable parsonage late at night, and thence proceeding the following day by sea to New Amsterdam.

Ten days after my return to Trinity I started on my usual visit to the Missions in *this* quarter, which is the extreme west, as Corentyn is the extreme east, of British Guiana. I must defer, for the present, any report of this last voyage, and will conclude with expressing my thankfulness to Almighty God that between the two there are twelve or thirteen Mission stations on the intervening rivers, where our Indians of various races are being taught the knowledge of God in Christ Jesus, and rapidly gathered into His fold.

W. H. BRETT.



## THE INDIAN MISSIONARY ON A PREACHING TOUR.

THE Rev. F. J. Leeper gives the following account of his usual way of making the visits to his widely scattered congregations of Native Christians of which he avails himself for preaching to their unconverted neighbours:—

"When possible I am accompanied on my tours by a Catechist or native clergyman, and taking our seats in the village rest-house (for native travellers) we spend an hour or so in either conversation or in reading select portions of the Scripture, the Sermon on the Mount being a favourite topic. We try on first entering the village to have a talk with the chief petty officer in it, as this secures for us a little more attention, perhaps, than we should otherwise have. We find it as well to be prepared with the heads of some discourse, but then time and place must be considered, and we generally quietly glide from some ordinary subject of conversation—as for instance some new Government regulation for the presumed better management of the district; perhaps the late Franco-German war is discussed, or the supposed hostility between Russia and England—into religion, the real object of our visit; and if we quote a few verses from the sayings of some of their wise men, we secure a respectful hearing *at least* for what we have to say.

"No book among Hindu writers do we find so telling, when dwelling on the *love* of GOD (and that is the foundation of all our discourses), than their own Thaiumanar, a writer who, being brought much in contact with the famous R. C. Missionary Beschie, seems to have imbued his writings with Christianity, though a Vedantist at heart. We never attempt to irritate or exasperate them by dwelling on the blacker portion of their systems, for that would destroy any hope of reconciling them to our message; we tell them that we come to supply them with that information which their own learned men longed to obtain in vain.

"Frequently we find a shady tree much more suitable than the village rest-house, certainly much healthier; at other times the public thoroughfare is used, though we are inclined to think that the rest-houses are better suited than the highway, as they are less liable to unseemly clamour and unruly speaking. Tents, being often seen by the village population (being used commonly by engineers, police and revenue officers, in this part of the country), have not the same attraction for the people which they seem to exercise in less civilized places. They are, however, required for our own convenience, to shelter us from the heat of the day in places where no church of our own or village rest-house exists; or where, though existing, they are crowded by native travellers, as in case of a Hindu festival at the time of our visit.

"May the Lord send more labourers into His harvest. May the harvest nowhere stand still or rot for want of hands to reap it. May we, who hold the sickle of the reaper, *now* gather abundant

sheaves, daily strangling the love of self and ease by the love of GOD and man; and may those who know the truth be imbued with courage to cast aside the shackles which hitherto have prevented them from becoming open disciples of the Lord's Christ."

## SCHOOLS IN TANJORE AND TRICHINOPOLY.

THE Rev. George Warlow, Secretary of the S.P.G. in Madras, wrote from Madras the following encouraging notice of the educational work conducted by the Society in the southern portion of the diocese:—"The heathen proprietor of three large middle-class schools in Tanjore has lately received a Government appointment, and consequently can no longer personally superintend his schools. He has, under these circumstances, offered them to us. At my last visit to Tanjore, I inspected these schools, and found them somewhat important centres of education. One of the three, in particular, was a most promising school of 150 boys, with a good staff of masters. The schools are self-supporting, or nearly so; and the Madras Diocesan Committee have resolved to take them over and to transform them into Christian schools. By this step the whole of the middle and higher education of Tanjore is placed in the hands of our Society. The great movement towards education which is now being so strongly developed in India has thus, in Tanjore at least, been transferred from a purely secular movement into a means of Christian instruction and direct Christian influence.

At my late visit to Trichinopoly and Tanjore, I was much struck by the real and good work which was being done by our large schools in those places. At Trichinopoly, Mr. Margoschis had a most flourishing and successful school—the High School—numbering about 350 pupils. Here all the lads are taught the Scriptures for one hour daily. No objection is made by any of them, and a large number take a deep interest in their religious lessons. At Tanjore I inspected the High School under Mr. Marsh. This large institution has about 450 boys, and I have never seen a sight more gratifying than the spectacle of this host of children and youths working with a lively industry at their daily tasks. Here, too, as in all our schools, one hour is given every day to Scripture teaching. In both of these schools different castes are to be found mingled promiscuously—the Brahmin may be seen reading out of the same book with a Pariah, and competing with him in a friendly way for the honours of the class. From a Missionary point of view, I think it is impossible to value these and kindred institutions too highly. Even supposing the *direct* religious results were not very conspicuous (which is far from being the case), nevertheless it is here that the soil is being prepared for future evangelistic operations, so that the preacher may preach to intelligence and knowledge instead of to superstition and ignorance.



## FRUIT OF THE DAY OF INTERCESSION IN CEYLON.

ON the 26th of February the Bishop of Colombo wrote from Kalfitaya:—"December 20 was well kept in all parts and by all parties in my diocese—not generally by large congregations, but by real worshippers. The way in which men have offered for work here since the day was determined upon is most striking."

## SALISBURY DIOCESAN SYNOD.

### HOME WORK FOR MISSIONS.

THE Bishop, in his opening address to the Synod (delivered at Salisbury, April 22), said: "As to Church Missions, I think a great deal has been gained by the demonstration of Dec. 20th; and I wish to have a similar day set apart each year, leaving to each parish the disposal of its alms as it thinks best."

The Synod subsequently passed the following Resolution:—"That there be a Diocesan Board of Missions, whose duty it shall be to endeavour to foster and promote in the diocese an interest in the Foreign Missions of the Church. That it consist of twenty-four members, four of whom shall be *ex officio* members, the Bishop and the three Archdeacons; ten clergymen and ten laymen from the counties of Wilts and Dorset, five clergymen and five laymen from each county to be nominated by the Committee of Selection. That it be no duty of such Board to collect money."

## OBITUARY.—THE REV. P. W. THOMAS.

THE Rev. W. H. Bray, S.P.G. Secretary in Calcutta, wrote to the Society on April 25:—"I am deeply grieved to have to inform you of the death of the Rev. P. W. Thomas. It happened yesterday, at 3 P.M. I only left him at 12, and did not then anticipate such an end to his sickness. He has had an attack of malarious fever, which left some throat disease. He was getting better till the 22nd, when he had a relapse. I had no idea that there was any ground of alarm till yesterday. I have heard no particulars yet, but should imagine he died of suffocation, as there were no apparent signs of weakness when I saw him last. I am to bury him to-night, and have invited our Missionaries who are at hand to be present. I have also asked the Church Missionary Secretary to invite the Missionaries of that Society to attend. I am greatly distressed for poor Mr. Thomas's family. He has left a sick wife, with six children, and I know not how many other relatives, dependent upon him. He has done a very good work in his time, particularly, it would seem, at Mograhat. The natives there are exceedingly attached to him, '*panting for him*,' as a native Missionary expressed their wish to see him again. I do very earnestly hope and believe that he is receiving the reward of his labours."

inhabitants. These people are frank and approachable. Whilst paying a visit yesterday to a large village, eight miles distant in the jungle, I entered a Hpun-gye Kyoung. Immediately the pupils who study at the Kyoung were assembled in the large inner chamber, and many of the villagers came together to the same place when they observed my arrival. A Hpun-gye gave me an opportunity of examining the boys in the Mangalan Suttan, an excellent little book, which the boys are made to repeat. One of the little boys repeated a considerable portion of it in Pali and Burmese excellently well. An opening was thus made for the introduction of the message about Him, "in whom all families of the earth shall be blessed." I afterwards went through the village, and saw the villagers in their houses. Sometimes I have an opportunity of reading to them from my Bible. I have found specially good and attentive congregations in some of the villages on one or other of the Buddhist sabbaths, when the villagers meet together in the zayat. The Burmese are everywhere polite, accessible, and genial. The rainy season is not a good time for making journeys in the jungle. The nullahs, after a few storms, become swift impetuous torrents; the paddy fields also, which are scattered all over the country, are almost impassable from the great depth of the mud and water, and the village lanes present almost the same difficulties. About two months ago my pony was dragged by sheer physical power from quite four feet of mud, whilst I was riding along what was the principal thoroughfare of the village! However, I have been able to visit the towns of Allan-myo, and Hyua-toung, which are situated on the left bank of the Irawadi, and the villages of Ing-ma-gyí, Ing-ma-gnê, Pouk-ping, Kô-ping, and Ming-tè. At Allan-myo, and Yua-toung, where about 9,000 Burmese live, I had meetings of the principal inhabitants, who all promised to support an English school, to the utmost of their ability. The desire to have a school was very great. The Committee of Public Instruction at Thayet-myo have promised me Rs. 1,000, for the establishment of a school at these places next year. There remain many villages still unvisited, and one large town. I am sure that a great amount of good is done by thus itinerating amongst the Burmese. The people are everywhere respectful, open and frank in making objections, and honourable in acknowledging proof.

Preaching in a Kyoung.

Preaching in zayats.

Another branch of evangelization is that of training a native clergy. With this object I gladly availed myself of the opportunity offered by the lad in the school, who, as I have said, came forward and desired Baptism. I have taken him to live with me, that so I may be able to train him mentally and spiritually for the work. He is a clever and an affectionate lad, and seems, I thank God, to grow in grace. He accompanies me in my journeys in the jungle, and I have been much pleased with his manner when speaking to his countrymen on the subject of Christianity. He has made rapid progress in the knowledge of English.

Native Theological Student.

During the past year I have read many Buddhistic books, written



on the palm-leaf, so as to acquaint myself with the tenets of the religion of Gôtama, as well as to help in my studies of the vernacular. I obtain these palm-leaf MSS. from the Kyoungs; some of them are gifts from Hpun-gye friends, others I have had to buy. The purchase of these MSS., as also of English books on Buddhistic subjects, comes somewhat hard upon us, and a grant of books upon the religion of the country would be most acceptable to me." Mr. Chard here mentions eight works, besides those of Mr. Max Müller, which he has recently studied; "but, as they were lent to me, I could only make extracts from them in my note-book. It was the Bishop's wish that I should especially devote myself to the study of Buddhist and Burmese literature, and I have endeavoured to pursue the course he marked out for me. During the past year I have translated the Litany into Burmese; and, by the help of private liberality, have published it for the use of the Missionaries in Burmah. I have also in MS. a translation of the Catechism, and one of most of the Collects.

Books wanted.

Translations.

I have only to add that work is increasing on my hands on all sides; work, too, of a bright and hopeful character, on which the blessing of God seems to rest."

*(To be continued.)*



## VEPERY SEMINARY—MADRAS.

THE good and great work done by the Seminary at Sullivan's Gardens in the evangelisation of Southern India, though familiar to those who watch the progress of the faith of CHRIST in that district, is not, perhaps, so generally known as it ought to be. The Principal of the Institution, the Rev. A. R. SYMONDS, gives the following account of his labours there during the last twenty-five years:—"On my becoming Secretary of the Madras Diocesan Society, in the year 1846, I proposed to undertake, in addition to my duties as Secretary, the training of a few young men for employment in the Society's Missions as Catechists or Ministers. It was very early impressed on my mind that, if Missionary Congregations were ever to become self-supporting, the utmost efforts should be made to raise up an indigenous ministry. At the very outset of my Indian career I resolved that I would ever make this a prominent object, and I thank God that I have lived to see no inconsiderable realization of it. The proposal having found favour with the Society, the present Seminary was commenced at Sullivan's Gardens, on the 1st of June, 1848. It took the name of the Vepery Mission Seminary, both as being a revival of the work formerly carried on at Vepery, and because one of the Special Funds for training students at Vepery, which, when Vepery Seminary was discontinued, had been transferred to the Diocesan Institution, was now appropriated to the new seminary.

At the opening of the Seminary, in June 1848, I commenced my work as principal with four students, two of whom had been previously pupils of mine in Bishop Corrie's Grammar School. The senior of these was John Clay, now and for many years the honoured Missionary of the Cuddapah Missions. From June 1848 to December 1870, eighty-five students have passed through the

**Students.**

Seminary. Of these twenty-two, have been ordained, others have become catechists, others masters in the higher schools, while some have taken Government or other employment. It is also to be mentioned that of those who were ordained, one has become a Government chaplain, and two are serving the Society in other dioceses. Some also of those who became catechists or teachers, after serving the Society for a certain period, took to other occupations. There are at the present moment twenty students under training in the Seminary.

It will be proper now to notice the cost of the Seminary to the Society. My own salary as principal is Rs. 100 a month, or 120*l.* a year; that of my assistant, the Rev. D. W. Kidd, Rs. 226 a month, or 271*l.* 4*s.* a year; and that of the Moonshee, or Tamil teacher, Rs. 15 a month, or 18*l.* a year. My assistant very properly receives a larger stipend than I do, because he has to devote several hours a day to teaching, whereas I only give two or three. The aggregate cost, therefore, of the staff of teachers is Rs. 341 a month, or 409*l.* 4*s.* a year. From this, however, must be deducted the amount received by a Government grant in aid on account of Mr. Kidd—Rs. 75 per mensem, or 90*l.* a year, and the sum realised by fees, which may be put down at an average of Rs. 50 a month,

**Cost.**

or 60*l.* a year, so reducing the actual cost to the Society to Rs. 216 a month, or 259*l.* 4*s.* a year. The students are entirely maintained by endowments and special funds without at all trenching on the funds of the Society. The endowments are the Heber and Monkton Funds. The special funds consist of an annual grant from the Christian Knowledge Society for the support of four students, of a sum assigned by the Bishop for the maintenance of one student, and of a sum given by the Rev. W. Lea for the support of a student from the Edeyengoody Mission.

I would now give some account of the system which I have pursued in training the young men committed to my care. One prominent object which I have kept in view has been the formation of a manly independent character. The Hindoo is apt to be deficient in this, and consequently to be wanting in self-reliance, or the ability to stand alone. With this end I have sought to win their confidence and to stimulate their self-respect by showing that I trusted them and sympathised with them. I have ever made it a rule to

**System.**

accept their word, to rely on their honour and right feeling, to believe no evil of them, in short to deal with them as one Christian man should with another, in a kindly confidence. I do not deny that occasionally I have been taken advantage of, and that I have sometimes had to regret misplaced trust. Instances, however,



of this kind have been so few that I have never dreamed of changing my mode of action: and, looking at the general results, I have no hesitation in saying that were I to begin again, I would pursue precisely the same policy. If there is anything in which I may venture to congratulate myself as Principal of this Seminary, it is the strong attachment and good will that I have had, and still experience, from pupils, past and present.

At the commencement of the Seminary, I adopted a plan which of late years I have discontinued, of having all the students, whether European, East Indian, or native, to sit at my table. I did this with a wish to link them all in thoroughly with myself and my family, and to have the opportunity of quietly and unconsciously influencing them, apart from the more formal authority of the lecture room. It appeared to me that, for the formation of character and the acquiring of that kind of influence over them which I desiderated, it was very important that the Seminary should combine the domestic element with the collegiate. This idea I was

**Life.**

able to carry out without difficulty in the early years of the Seminary, as the students were comparatively few, and they were all unmarried. But in course of time the numbers increased, and I received married men as well as bachelors. This made some modification of my plan necessary; and so, while a table was still provided for the unmarried students, the married men managed for themselves. Eventually, I found it better to let them all provide their own food, a suitable allowance being made to them for the purpose. This is the present arrangement with which I have fallen in, not only on account of its necessity and convenience, but also in deference to the opinion of those who thought it desirable that, while the young men intended for work on the Missions should have the advantage of the moral and intellectual training of the Seminary, they should have as little temptation as possible to adopt European habits, or to forsake their national modes of life in food, dress, and such matters.

The education given in the Seminary was, at the outset, almost entirely theological; but of late years I have endeavoured to make it more general and complete. At first, the object I had in view was to prepare a few men more especially for the ministry, selecting for the purpose such as had received a fair secular education. But, as education among the Hindoos advanced, I felt the need of combining with theological teaching, instruction in the usual branches of a sound general education. There were too main reasons for this change. In the first place it became evident that if our native ministers were to occupy the position we wished, and to maintain a suitable status in relation to the rapidly increasing numbers of educated Hindoos, as well as to the advancing standard of education, they must be well instructed men, not only in theology but generally. And this grew more evident as the influence of the Madras University, which was established in 1857, became more extended. It would not have been right that, while hundreds of young Hindoos were every year passing the University Examinations and obtaining its dis-

tinctions, our men should have appeared unequal to an academic ordeal, and should have gone out into the world without the University stamp upon them. Then, in the second place, our own educational work so enlarged its area and raised its standard that a supply of well-qualified teachers was constantly in demand. At the first opening of our superior Anglo-Vernacular Schools, we had to employ a considerable number of heathen masters to teach the secular subjects, because duly qualified Christian teachers were not to be had in sufficient numbers. On these grounds I introduced into the Seminary a course of instruction that should enable the students *Instruction.* to prepare for the Matriculation and First Arts Examination of the Madras University. This has been successful, for not only have the students of the Seminary obtained a very fair proportion of academic honours, but a very considerable number of duly qualified teachers has also been supplied to the Society's schools, so obviating the necessity for employing so many heathen. Thirty-five of our pupils have passed the Matriculation Examination—8 in the first class, and 27 in the second. Fifteen have passed the first Examination in Arts—10 in the first class and 5 in the second. One student, Mr. D. W. Kidd, my present Assistant Master, passed the B.A. Examination from the Seminary; and another, Daniel Isaac, who has been employed as a Master in the Tanjore High School since he left the Seminary in 1866 has just taken his B.A. degree.

I have ever made the Greek Testament a chief subject for study, not only on account of its intrinsic importance, but because I have found nothing so valuable, as a means of mental cultivation, as the study of Greek. After an experience of now something like forty years as an Educationist, I avow my conviction that, for the exercise of the intellectual faculties, for the formation of accurate and close habits of thought, for the cultivation of method, *Greek.* arrangement, and analysis, nothing so well answers the purpose as a study of Greek. To this I have devoted great attention, in order that, as future ministers, my students might be well instructed in the original language of the Testament, and that, whatever might be their future position, they might be men of cultivated minds. In studying the Greek Testament, I have not contented myself with teaching the pupils to construe with respectable accuracy, but have sought to give them a fair acquaintance with the criticism of the text, with the grammatical and exegetical treatment of it, and with the historical and geographical questions relating to it. With this has been combined the study of the Old Testament in English. The theological *Theology.* course has further included the Evidences, and Church History, the history and interpretation of the Prayer Book, Bishop Pearson on the Creed, Bishop Butler's Analogy, and Bishop Browne on the Articles. The course of secular instruction has been regulated by the requirements of the Madras University. We read each year two English books—one poetry, the other prose. The other subjects studied are English and Indian History, General Geography, Euclid,



Algebra, Arithmetic, and Logic. Frequent exercises are given in analysis and in paraphrasing. The Tamil language is also studied. The number of hours given to lectures each day, excepting Saturday, is seven.

The ordinary period of a student's residence in the Seminary is three years; but at the discretion of the Principal it may be extended to four. In a few cases I have received for shorter periods elderly men, whom the Missionaries recommended for ordination, and for whom specific training for the Bishop's examination was thought desirable. Occasionally students have been ordained *Period.* straight from the Seminary; but, as a general rule, after completing their course in the Seminary they labour for a time as Catechists in the Missions before receiving ordination.

I can truly say that during the thirty years I have passed in India, twenty-five of which have been given to the Society's service, no portion of my time has been more pleasantly spent than that passed in the work of the Seminary. Teaching is no burden to me, but an enjoyment, and I have ever found pleasure in being associated with young men as their teacher and guide. I have, of course, had my anxieties and disappointments, but had they been much greater I should have been amply compensated in the result of my labours in connection with the Seminary. Many workers in the Mission Field have to toil long and see little fruit; to labour many years in that preparatory tilling of the soil, of which another generation reaps the result: but it has been my great mercy to see almost immediate results. More than twenty sons in the ministry have *Native Clergy.* been given to me, besides numerous other children honourably employed in various positions of usefulness. In visiting the Missions it has been my joy to see and to be welcomed by many a one who called me father, and gave me the love and reverence of a dutiful child. Great, then, has been my privilege, that I have been permitted first of all to engage in such agreeable work as that which has been providentially assigned to me, and, in the second place, to taste and to be cheered by such pleasant fruits of that work. Truly may I say, in relation to my life and labours in India, that "the lines have fallen to me in pleasant places."

Mr. Symonds has forwarded, with the above valuable notice of work, statistical tables from which we learn that of the students at Vepery College, 22 have received Holy Orders, 14 are employed as Catechists, and 21 as Schoolmasters in the *Statistics.* Society's service; and 28 either did not serve under the Society, or only did so for a time; 39 have passed Examinations of the Madras University, and 20 are in the Seminary at the present time.

## PROSPECTS OF MISSIONARY EDUCATION IN INDIA.

ON such questions as these, whether time and funds are well spent on Indian Mission Schools, and what degree of prominence direct Christian teaching should hold in such institutions, it

seems well to give, without comment, the opinions of those best qualified to judge, and, where their opinions differ, to leave our readers either to form their own conclusion or to keep their judgment in suspense till the experts arrive at something which approaches more nearly than at present to a unanimous verdict. The *Mission Field* for October and November gave, under the head of *Books*, what Bishop Cotton thought upon the matter; and the widely different opinion of the Rev. J. CAVE BROWNE was given in the *Mission Field* for last year, at page 17. We would now add the judgment of MR. JOHN MURDOCH, Indian Agent of the Christian Vernacular Education Society for India, from whose pamphlet, published at the Foster Press, Vepery, Madras, under the title of *Review of Christian Literature in India during* 1870, the following extract is taken:—

"It is undeniable that of late years a considerable change in the opinion of many earnest Christians has taken place with regard to Missionary Institutions as evangelistic agencies. Their successes in former years may still be adduced as arguments in their favour, but thoughtful men will not look at their *past*, but their *present*, position. It was feared by many good men that connection with Government and University Examinations would have a strong secularising influence. Several years ago, a gentleman who had travelled a good deal in South India expressed the following opinion in a letter to the *Madras Observer*:—

**Danger to Mission Schools.**

"'We cannot but think that a danger is arising from the increased facilities which are being given to Missionary Societies, for getting aid from Government in educational work; the danger, namely, lest the religious part of the instruction should be edged out of the Missionary Schools by the pressing demands for secular instruction, and the whole tone of the School, masters and students, be brought down to the level of a non-missionary School. Are those who advocate strongly the educational part of Missionary work alive to this? If our Missionary Schools are not more *evangelistic* than Government Schools, they fail of the object for which they have been established.'"

The following extract is from a recent issue of the *Bengal Christian Herald*, the organ of the Bengal Christian Association. As this publication is conducted by some of the most intelligent Bengali Christians, themselves converts from Hinduism and warmly interested in Missions, the opinions expressed deserve careful consideration:—

**Adaptation to circumstances.**

"A particular mode of presenting the Gospel to our countrymen, which may be the best under certain circumstances, may not be so under others. A time there was, for instance, when the Missionary Schools and Colleges afforded the greatest advantages to the preacher of the Gospel, but we make bold to say that he cannot reap the same benefits from them now, seeing that both the teacher and the taught seem to be alike mad after university examinations, desirous not so much of advancing the best interests of religion as of cutting a good figure in the periodical competitions. Missionary Institutions, particularly the College Departments, from the entrance class upwards, have thus ceased to be as powerful instruments as they once were for the propagation of the Gospel in this land, and it becomes them therefore to consider whether with the change of circumstances they should not change their tactics. We do not hereby mean to insinuate that the Missionary Colleges are doing no good; our conviction is that they are exercising a salutary influence upon the minds of the young men brought up in them. The influence of Christian character with which the students are daily and hourly brought in contact is not small, nor is the impartation of Scripture lessons altogether useless. In a class of fifty students, five at least are found willing to listen; so that the teaching of the Bible cannot be said to be altogether thrown away. But the question is not whether the Missionary Colleges do any good or much good, which none will dare deny, but whether, under the present circumstances, the Christian teachers could not do greater good by devoting their whole time to visiting young men in their houses, writing tracts, and giving lectures on religious subjects. The latter is doubtless a more difficult task and attended with greater inconveniences, but we are greatly mistaken if it will not prove, in a place like Calcutta at least, more successful."



The future of Education in Indian Missions will depend largely upon the spirit with which it is imbued. If Evangelistic in character, if the whole machinery of instruction is made subordinate to the conversion of the pupils, it will doubtless maintain its position. But should it succumb to the many secularising influences by which it is surrounded, the Church at home will gradually abandon it as an Evangelistic Agency."

## KAFIR MISSIONS—GRAHAMSTOWN.

AN encouraging account of energetic and successful work is given in a letter written from Grahamstown by the Rev. R. J. MULLINS, on September 26. It will be remembered that Mr. Mullins is Secretary to the S.P.G. for the diocese, and head of the Grahamstown Kafir Institution: an account of his work there was given at page 44 of the *Mission Field* of last year:—"We have holidays only once a year, as the boys live too far away to return oftener. During the holidays I visited Graaff Reinet, where I find the Mission in a most flourishing condition. I administered the Holy Communion to twenty-eight natives. As they have only a Kafir Catechist, under the superintendence of Canon Steabler, and are thrown very much on their own resources, the life and vigour I found there surprised me much. You will understand this, when I tell you that the converts are nearly all Bechuanas or Basutos. The Catechist knows only Kafir —Isiscoza—so that he really ministers to them in a foreign language.

**Progress at Graaff Reinet.**

And yet, notwithstanding this very great difficulty, the work seems to have taken deep root in their midst, and they show it in their lives and conversation. Mr. Steabler told me that no native Christian had ever been brought before the magistrate. They manage their own affairs very much, as Mr. Steabler does not know a word of their language, and their pronunciation of Kafir was so foreign that I had great difficulty in understanding them.

**Somerset: Middleburg: Cradock.**

During the holidays, besides Graaff Reinet, I visited Somerset, Middleburg, and Cradock. At each of these places, notwithstanding the great drain upon the population, owing to the diamond mania, I found the Church prospering. At Middleburg there is a lay service, and I administered

to encounter possible danger when the cause was at stake." Here are justice, prudence, and fortitude. His whole life was an exercise of temperance, faith, hope, and charity; and his intellectual gifts, which made his death almost as great a loss to the cause of Comparative Philology as to the Church of God, were of a high order. "He endeavoured to systematize the thousand and one dialects, and

**Translations.**

translate the Church Services and portions of the Bible, which were printed by the scholars. Every island freshly visited was dangerous. How fierce, how suspicious, how even cannibalish the natives might be, could only be known by actual experience, but in those earlier years quiet resolution and warm friendliness, and the absence of all weapons, made the natives fearless and willing to receive the Missionaries. Nor was anything

**Equality: fraternity.**

more decidedly a principle with these devoted men than that there was no inferiority in races. The Melanesians were truly made their brothers, and never contemned as savages, while the enthusiastic love and admiration for his converts that breathes through all Patteson's correspondence is that of a father for his children. It is a hackneyed expression, but nothing else befits that tender, playful partiality with which he would dwell upon individuals and their sayings or ways.

The greatest sorrow of his life was the murder of Edwin Nobbs and Fisher Young" (the two Pitcairners, whose death has been told in his own words). "He felt their fate as a martyrdom, and their faith and pardon for the 'poor Santa Cruz people' was perfect; but human sorrow and the strain of their illness seem, as it were, to have taken the youth out of him, and he never was quite the same again in mirthfulness and buoyancy. Yet that remarkable serenity

**Serenity.**

seemed to gain on him. His remarks upon our Church and political troubles seemed to come out of a different world, beyond our present commotions, as a hermit might have looked on the Alexandrian troubles." One who knew him well wrote of his character in these words:—

"The type is so rare, that it is good for all to know that it has been once more realized—the type of a highly cultivated man, with an exquisite relish for the advantages of civilized life, who gave up all to carry the Gospel to the heathen; the type of a zealous Missionary, who acted on well-considered plans, and was content to look to a distant future for the fruit of his labours; the type of a Christian hero, who had no thought of his own heroic part, and died (as he would say if he could speak now) in the simple performance of his duty."

Much of the character of St. Stephen seems to have lived in him who was the fruit of his death,—the apostle of the Gentiles. Not once or twice only in the writings of St. Paul do we see reproduced



and enlarged the arguments of the wonderful address made by the proto-martyr to the infuriated mob. Is it too much to hope that, if not amongst his converts, at least amongst his followers—and whoever undertakes this anxious charge will long to follow in his steps—something of the character of the first Bishop may reappear in those who are to carry on this great work?

On the 17th of October, the survivors of Bishop Patteson reached Norfolk Island. Next day the members of the Mission met to decide upon the best course to be pursued at once. In them rests the right of recommending a successor to the New Zealand Synod. In their emergency they naturally look to Lichfield for advice from the founder of the Mission. Meanwhile the law directs that the work be carried on by the senior member, by order of ordination, of the Mission Staff—in this case the Rev. R. H. Codrington, who is said to have declined the proposed recommendation of himself as successor to the vacant see.

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## ESTIMATE OF MISSIONARY WORK IN INDIA.

THE opinions of laymen on this subject are always worthy of consideration. We have now the pleasure of laying before our readers the testimony of Lord Napier, the Governor of Madras, whose knowledge, derived from repeated personal inspection of the Missions, gives to his opinion an importance beyond that which attaches to his high position and experience.

**Address of Missionaries.**

On October 26, 1871, Lord Napier visited Tanjore, and there received an address from twelve Missionaries of the S.P.G., in which, after congratulating the Governor and Lady Napier on their safe arrival, they expressed their deep sense, as well of the other blessings of his rule as of the interest which he took in the temporal and spiritual interests of the peoples under his care: in the assurance of these feelings, the Missionaries laid before him the following statement of their work:—

"The Society maintains in the ten Mission Districts in this circle fourteen ordained Missionaries, seven of whom are natives, who have under their charge about 5,000 Christians and forty-six schools, including six boarding-schools, in all of which about 981 children receive a useful and religious education. The Society also maintains six educational establishments of a superior order, in one of which—the theological seminary at Vediarpuram, near Tanjore, native youths are trained for Mission work. From this institution several have been sent forth, who are labouring as ordained Missionaries to their countrymen; and it has supplied these Missions with many useful agents, several of whom are certificated masters, while others have matriculated in the University of Madras, and a few have passed the F. A. examination. Of the other five schools of a higher class, those at Tanjore and Trichinopoly, which are under trained masters from England, deserve to be especially mentioned.

**Mission Schools.**

By the Reports of the Inspector of Schools, it is shown that these institutions have attained a high degree of proficiency, having from year to year sent up a fair

proportion of their scholars to compete for academic distinction at the university examinations. Many have successfully passed not only the matriculation, but also the first in arts examination, while two in the Tanjore College have attained the distinction of Bachelor of Arts in the University of Madras. The number of scholars in these High Schools and their branch establishments at present amounts to about 2,000, most of whom are Brahmans and other high-castes. The estimation in which these schools are held by the natives themselves is shown by the increase from year to year in the attendance of the pupils; and these facts are the more encouraging when it is remembered that all this has been accomplished within the last fifteen years.

**Higher education.**

We would here thankfully acknowledge the beneficent aid of the Government, and specially the generous grant of 350 rupees per mensem, first made to these Missions by the Honourable East India Company in the time of the venerable Swartz, to enable him to establish schools in which chiefly the children of the upper classes were instructed. The generous aid of the British Government stimulated the Rajahs of Tanjore, as well as the Zemindars of Madura and Shevagunga, to help the good cause. The Society for the Propagation of the Gospel has also of late years made a further endeavour for the welfare of the people in these parts by a system of itineration among the heathen by means of special agents, who carry the glad tidings of salvation by JESUS CHRIST through the length and breadth of this province.

**English Government helps.**

These labours have been appreciated, not only by Europeans, but also by Hindoos. One of the former Rajahs of Tanjore—Tuljajee Maha Rajah—to mark his approval of Missionary labours, made a valuable grant of land to the Tanjore Mission, by which it is enabled to maintain a number of poor children, and to give them a useful education. We have proofs also of the estimation in which the natives—both heathen and Christian—hold the advantages arising from the diffusion of Christianity, by their contributions towards its charitable and religious institutions, and especially by their desire to secure a superior education for their children, shown in their paying the school fees. . . . . . .

**Heathen and Christian Natives help.**

We cannot conclude without referring with great pleasure to the kind interest manifested by Lady Napier in the welfare of the people of this land, specially shown in encouraging the establishment of the school for Hindu females of the higher orders in the town of Tanjore, which, we trust, will be attended with the happiest success."

Lord Napier replied in the following terms:—"My travels in this Presidency are now drawing to a close; but when I shall revert to them in the midst of other engagements and other scenes, memory will offer no more attractive pictures than those which will reproduce the features of Missionary life. In Ganjam, in Masulipatam, in North Arcot, in Travancore, in Tinnevelly, in Tanjore, I have broken the Missionary's bread; I have been present at his ministrations; I have witnessed his teaching; I have seen the beauty of his life. The reverend agents of the Society for the Propagation of the Gospel, those of the Church Missionary Society, those of the London Mission, the Wesleyan ministers, the Lutheran ministers, the Americans, the Jesuit Fathers—all have given me the same welcome. I have seen them all engaged in the same task, though under various impulses, and in some respects with different secondary aims. I have seen them engaged in drawing human souls to the same GOD and the same Saviour, in teaching the same learning, in healing the same diseases with the same science, in making men happier and better subjects of the same Sovereign. But

**Lord Napier's answer.**



with the Clergy of the Society for the Propagation of the Gospel I have a peculiar tie by the affectionate connection which has long existed between my family and the Reverend Secretary of the Mission.

The benefits of Missionary enterprise are felt in three directions; in converting, teaching, and civilizing the Indian people.

Of the diffusion of Christianity in this country it would not become me in my present position to say much. It is the primary object of the Missionary, and the object in which he is a perfectly free agent, unfettered by connections with, or obligations to, the State. Yet I may still express my personal impressions. The progress of Christianity is slow, but it is undeniable. Every year sees the area and the number slightly increase. The Gospel is brought more and more to the doors of the poorest and most ignorant outcast people. I cannot but believe that the time may come when these classes, who have no real religious belief and no place in the social hierarchy of their own country, will be attracted in greater numbers by the truths, the consolations, and the benefits of the Christian Faith. The advance of Christianity has at all times been marked by occasional, fitful, and spasmodic movements in India. The present period is one of moderate progression, but it does not exclude the expectation of rapid and contagious expansions, such as were witnessed in the sixteenth century in Malabar and Madura, in the last century in Tanjore, and more recently among the Shanars in the south.

**Conversion.**

In the matter of Education the co-operation of the Religious Societies is of course inestimable to the Government and the people. At no previous time were the relations of the Free Educational Agencies with the Government more useful and harmonious. The Missionary bodies have recently assisted the State with the greatest promptitude in effecting a modification of the scale of school fees, which the State could not have carried out in a satisfactory manner without their assent, and which was indispensable to the development of our educational resources. The same spirit of co-operation has been shown in the manner in which the Missions have received the educational provisions of the Towns' Improvement Act and the Local Funds' Act. One of the greatest difficulties which the Government will meet in working these provisions for the instruction of the poor will be the influence of caste, which keeps and will long keep the outcast child from the municipal and the village school. Missionary agency is in my judgment the only agency that can at present bring the benefits of teaching home to the humblest orders of the population, and the Missionaries will learn to shape their operations so as to avail themselves of the pecuniary help which the recent Acts open to every teaching power. But the conciliatory sentiments which unite the Missions with the Government are equally conspicuous in the relations between the Missionaries and the superior classes of the native community. Nothing has struck me more than the intelligent confidence which reigns between the Missionary and the Zemindar,

**Education.**

between the Englishman and the Hindu, between the teachers and the taught. This harmony between the Christian and the heathen must be the result of much discretion and forbearance on the part of the clergy. It is the fruit of Christian zeal tempered by practical wisdom. Nor is it less honourable to the natives of the country that they have so quickly discerned and appreciated the motives, the temper, and the methods of the foreign teachers who labour among them with so much constancy and so much love.

In conclusion, I must express my deep sense of the importance of Missions as a general civilizing agency in the South of India. Imagine all these establishments suddenly removed! How great would be the vacancy! Would not the Government lose valuable auxiliaries? Would not the poor lose wise and powerful friends? The weakness of European agency in this country is a frequent matter of wonder and complaint. But how much weaker would this element of good appear if the Mission was obliterated from the scene!

Civilization. It is not easy to overrate the value in this vast empire of a class of Englishmen of pious lives and disinterested labours, living and moving in the most forsaken places, walking between the Government and the people, with devotion to both, the friends of right, the adversaries of wrong, impartial spectators of good and evil.

Gentlemen, I thank you for an Address which is characterized by so just an appreciation of the policy of the Government over which I have the honour to preside, and which contains an expression of personal regard so pleasing to Lady Napier and to myself."

## BRITISH BURMAH.

(*Continued from page* 13.)

IF we turn from Thayet-myo, where the Rev. C. H. Chard is working with hopeful promise of success, to Rangoon, the seat of the government of British Burmah, we see converts thronging the gates of the way of life. It seems, indeed, that if a sufficient number of men equal to the work were to volunteer their services as Missionaries, the greater part of the population might be brought within the Church's fold. Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into his harvest: labourers, zealous, faithful, and patient, men with some at least of those mental and spiritual gifts which attract the soul weary of its wanderings to the home where it may rest, and show those who long for a supply to their spiritual needs where their hunger and thirst will be satisfied so far as may be here below.

In his report of work on the Rangoon Mission for the year ending September 1871, the Rev. JOHN TREW wrote that during the first year he spent at Rangoon—he had then been there for a year and five months—the services in Holy Trinity Church and the care

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but rocks guarded by natives armed with guns,—that one evidence of
the advance made in consequence of the 'contact with civilization.'
In both cases the Bishop when recognized was welcomed; but since
the time when I joined the Mission I have not heard till now of the
Bishop having to swim ashore as in former times.
This hostility of the natives, and this indisposition to hear us, must
make our work more dangerous and more difficult; but call from us
no more than caution and patience. The depopulation of the islands,
on the other hand, and the transfer of the population to a great
extent, must make a difference in our work altogether. Whole dis-
tricts are depopulated, not only because many are carried away, but
because those left are too weak to carry on their cultivations, and the
people dwindle and disappear. If we have been training scholars
from such places they have no homes to go to, and they must go
elsewhere. But the large numbers of Melanesians scattered in Fiji
and Queensland demand such attention as we can give them, and we
cannot attend to them without changing to some extent our method of
carrying on the Mission. This matter was very much in the Bishop's
later thoughts. I have nothing written by him on the subject, but I
know that it was his intention to go to Fiji himself, and send me
to Queensland that we might see what can be done. It is my hope
now to go to both places myself. With our sadly diminished strength
and numbers we cannot now do much; but to do anything will
involve us in long and expensive voyages, and cause great waste of
time and of our remaining strength. We must endeavour to settle a
few of our teachers on plantations where we can find an opening for
them to work. The hardship of this upon them is considerable;
they are being trained to teach their own people at home under our
supervision, and now we have to ask them to go to mixed people of
whom few can understand them, and among strangers in a foreign
land where we can but seldom visit them. But they are ready to go
and do what they can; and I think we may send two or three; but
you will see that it requires a higher qualification in anyone whom
we may venture to send into such a work, than in one who might be
very useful at home. And we have, perhaps, one who might be
better fitted than another; but he would not find in all Queensland
one hundred people who could understand his language. Common
intercourse goes on there, I imagine, between white and black in a
kind of broken English, which our people call 'sea-language,' and
which certainly we have never prepared them to use in teaching.
I will add only a word more, and this very long letter will find an
end. I think that whatever we are obliged to add to our work by
this infamous slave-trade, we must not change its main scope and
character; *i.e.* we must still aim at training teachers in a central
school, and at working directly upon the natives by as much residence
upon the islands as we can afford. To change our plan now while
the Mission is without a head would be at any rate improper. The
present condition of things cannot be permanent. It is inconceivable
that people in England can allow the present slave-trade to continue.



If they do, the result is simple; in a few years' time there will be no Melanesians left, and the Mission is at an end. And I suppose no one can think that a Melanesian population imported into Queensland or Fiji can be permanent there. From Queensland many will probably return much worse than they went. In Fiji I suppose most will die; for there is no means of returning the 8,000 'labourers' said to be there. How many will die of famine, how many will be massacred by the Fiji natives, who can say? The prospect here is sad enough, the only hope lies in the action of people at home, who surely will not allow this slave-trade to go on as before when once they know that it exists. For ourselves, it seems that our proper work is that which is the most permanent; not among Melanesians in an English colony, or in the hands of English planters, though we must do what we can for them; but by training up native teachers and clergy here, and preparing their own people, where they are left, to receive them and follow them. I think the former part of my letter has given ground for believing that, by God's blessing, we can do something in that work. We trust to the continued liberality and kindness of your Committee to assist us; and surely many of them can do something also to bring the attention of the home authorities to the abominable traffic which impedes and threatens to disable us."



## CONFERENCE OF THE NATIVE CHURCH IN TINNEVELLY.

WHETHER it is due to the scorching sun and damp air, or to centuries of oppression under alien rule, or to both these causes, that the races who inhabit the lower districts of India are usually, though in very various degrees, feeble, listless, wanting in energy and backbone, we cannot tell. But these characteristics make self-government difficult, and have doubtless retarded the growth of an independent Native Church. Education, intercourse with Englishmen, and—infinitely more powerful than either—the reviving energy of the Christian faith and life, to a great measure counteract these evils amongst converted Hindoos, who seem now more likely to acquire our aptitude for organization, than we are to gain from them those powers and habits of sustained devotion and quiet meditation in which even religiously disposed Englishmen are for the most part deficient.

The first Conference of Tinnevelly clergy and laity was held at Nazareth on the 17th of January. Six European Missionaries and thirteen native clergy were present; one native pastor was absent owing to illness. Six native lay representatives also attended. In the morning, at the celebration of the Holy Communion, the Rev. Dr. Caldwell preached on the words *Thy kingdom come.* A meeting was then held, at which the Rev. Dr. Strachan acted as interim chairman. The chairman (the Rev. J F. Kearns), secretary, and elective members of the executive committee were elected for the

year. Among various matters discussed and arranged, the following were perhaps the most important. The Madras Diocesan Committee was requested to take the necessary steps for obtaining the sanction of the parent Society to the setting apart of one thousand rupees from its Madras Endowment Fund, to meet a thousand rupees raised by Dr. Strachan in the district of Nazareth, in accordance with what was recently done in the district of Edeyengoody. There was a discussion on the advisableness of giving to the district of Christianagram a lay representative of its own, independently of Moodaloor, and another to the district of Vypaur, independenly of the rest of the Puthiamputhur district, and it was resolved that the final consideration of this question be adjourned to the next meeting. The desirableness of adopting some more systematic measures for impressing on native Christians the absolute necessity of a strict regard to truth and justice in all their dealings was considered; as was also the desirableness of making rules binding on all the districts represented at this meeting on the following subjects:—

(1) The collection, safe keeping, and disposal of the money of the District Sangams, and especially of the Grama, or village Sangams. (2) The equalization of fees for marriages. (3) The prohibition of village agents borrowing or lending money within the limits of the village pastorates, or districts in which they are appointed to labour. (4) The prohibition of village agents marrying uneducated wives.

It was resolved, on the nomination of Mr. Kearns, that S. Yesudian, catechist, is recommended to the Madras Diocesan Committee as a fit person to receive Holy Orders, at the next ordination in Tinnevelly, as pastor of the congregation of Puducottah, in the district of Puthiamputhur. The whole of his salary will be met by the congregation. On the nomination of Dr. Strachan, V. Abraham and G. Parenjodhi were also recommended for a title for Holy Orders. The rule of the Society, with respect to the proportion of the salary of persons who are to be ordained that must be met by the district to which they belong, will be observed. The places to which they are to be appointed on ordination will be mentioned hereafter. It was resolved that the next meeting, when the annual general examination of the agents and the annual examination of the Theological Department of the Sawyerpuram Institution take place, is to be held the week previous to that in which the examination for the Bishop's Theological Prize is appointed to be held; the place, Nazareth; and the sermon to be preached by Dr. Strachan.

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## MISSION OF TOLLYGUNGE.

TOLLYGUNGE Mission, about three miles south of Calcutta, was important twenty-five years ago; it had then 100,000 inhabitants, and has now, probably, double that number. The head-quarters, from which the Mission takes its name, was chosen for the



home of the Missionaries on account of the danger to European constitutions of living on the low and malarious soil upon which the body of Christian villages stand. A grandson of Tippoo, Prince Golám, has recently built a magnificent mosque there: and not far from the Mission house is the temple of Káli, where animals are still sacrificed in large numbers, one thousand goats monthly, besides other brute beasts. The form of Káli is hideous, yet she is a favourite object of worship. It is 805,036 years since she first visited this earth; men then stood twenty-one feet high, and lived ten thousand years. Her dance of joy after her victory over two giants made the earth shake. At the intercession of the gods, Shivá went to the spot to persuade her to desist, but could only succeed by throwing himself into the midst of the dead bodies. Finding that she was dancing on her own husband, Durgá (for so she is styled also) was horrified, and put out her tongue to a great length—and in this form she is rèpresented in almost all the images which you see borne about at the festivals in her honour.

**Stronghold of heathenism.**

The first effort to bring over the people of Tollygunge and its neighbourhood to the faith of CHRIST was made by the S.P.C.K., which, in the year 1820, established seven schools, soon attended by 550 pupils, and superintended by its resident Missionary, Mr. Tweddle, who also gave on Sunday an expository lecture in the school-room, which was well attended, and preached to attentive congregations in the adjacent villages, where many of the people gladly accepted books of Christian doctrine. For ten years that was all there was to show: but in the year 1830 two young men from Sulkéa, a village twenty miles south of Tollygunge, came forward as inquirers, and, after a period of probation, were baptized. Mr. Tweddle returned with them to Sulkéa, where he won over from idolatry, and admitted as catechumens, ten of the inhabitants, four of whom were afterwards baptized.

**Patience rewarded.**

About the same time, an inhabitant of the poor and swampy village of Jhángrá, about nine miles south from Tollygunge, was converted by means of teaching heard at the Mission house. Excluded from his family by his conversion, he persuaded the Missionary to visit his village, and soon a school was opened in his own house. This desecration of a Hindú dwelling by a Christian Missionary was punished with the excommunication of the whole family who, perhaps partly in consequence of that, all followed in course of time the example of their elder brother. As the small band increased, a cottage was set apart for Christian worship, a school adjoining it was opened for Christians and heathen, and the Christians, amounting in and near this to fifteen souls, were visited during the week. At Joynagar and at Mográhát several persons, touched by the preaching of the Missionaries, broke their idols, and begged for copies of the Gospels.

**More converts.**

So, in the year 1832, when Mr. Tweddle, while superintending the